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CASTE AND COLOR PREJUDICE.—THE STALKING GHOST OF SLAVERY!

BY JOHN T. SARGENT.

It seems really surprising that a people of average culture, courage, and common sense should be made nervous at the sight of an innocent shadow! And still more marvellous that such a people should deliberately go to work to *make* shadows for the sake of shunning and shrieking at them! And yet this American people did that very thing when they stole the African and made him a ghostly element in their social life. To be sure they have repented of that wholesale national theft, and tried to make amends, albeit through the blood and tears of rebellion. But, even now, notwithstanding the acclaimed grandeur of that national epoch, the "EMANCIPATION" of the colored race, and the boasted abolition of chattel servitude, at which we so flung up our caps, it is evident that a vast deal is yet to be done before the social rights, privileges, or position of the colored man are so consummated as to constitute him in any right sense,—a FREEMAN! —Socially an outlaw still, almost as much at the North as the South; looked upon with reserve every where;—excluded from our social gatherings, our public houses, and the pews of our churches; denied the commonest privileges of association, citizenship, and the franchise in many parts of the country, he may well exclaim, in the bitterness of his experience—"How long, O Lord, how long?"—If he be, perchance, admitted to some low service in our business relations, or the wearing of a leather cockade as the menial coachman of some millionaire, or to a corner of the Post-office or Public Mart, it is only by a sort of exceptional sufferance as it were, a compromise with individual pride and public sentiment for vanity's sake. He is still the same ostracised individual, the same exceptional sort of feature on the face of society, toward which the majority of people turn "the cold shoulder" as by divine right, looking askance with a "curl of the lip," they know not why, except that somehow the African is a strange exception in God's providence, a kind of blunder of the Deity! But is that so? and *does* God Almighty make mistakes in his complexional arrangements against which we have authority to sneer and be offended!

When we come to think seriously of it how absurd and ridiculous seems this whole matter of prejudice against color; this popular virus of caste! It seems to me that none but fools or idiots can indulge it (many doubt if *natural* fools ever *do* indulge it) were it but considered that the intrinsic worth and claims of every one, man or woman, black or white, is certainly to be looked for deeper than the cuticle. And, really, when you come to analyse closely this matter of external complexion, I am quite sure, that, according to every honest criterion the colored man whom God has colored and who comes before us content with such complexion, as, under God, in the course of nature, he has received, is much more worthy of my respect than the artificially colored *woman* (or *lady* so-called) whose "rosy cheek" came out of pink saucers and all kinds of questionable cosmetics! "Prejudice against color" it seems, is not, after all, so invincible but that superannuated and attenuated beaus and belles in Washington, New York and Boston, *can* resort to the blackest of hair dyes, and the finest of rouge for the semblance of renewed youth! Let all such, then, have done with this judgment of their fellow beings by externals—

> "The face is but the guinea's stamp
> A man's a man for a' that."

The story is told of Robert Burns that being on his way to Leith, one morning, he met a plain country farmer whom he shook by the hand very earnestly, stopping to converse with him. A young dandy of Edinburgh took the poet to task for this (as he deemed it) defect of taste. "Why you fantastic gomeril" said Burns, "it wasn't the ragged great coat, the scoue bonnet, or the saunder boot-hose I spoke to, but the *man* that was *in* them, and the *man*, Sir, for true *worth* would weigh down you and me, and ten more such any day." No less to the point is an incident related of Washington, that on a certain occasion, while walking with a friend, he was met by a poor colored man who saluted him very respectfully with a bow which Washington as graciously returned. "Why," said his companion, "do *you* bow to *negroes?*" "Certainly," said the President, "for I never allow myself to be outdone in politeness even by a colored man." It would be well for all of us, if oftener on that rule of simple civility we would act in our intercourse with all. And yet how very common, even here at the North, is that mean conventionality of social caste, that complexional antipathy which draws an almost impassable line between the two races, and seeks to excuse the most heathenish and stringent proscription toward those who, so far as grace of manner, Christian courtesy, urbanity, and worth are concerned are often superior to the fastidious and superficial exclusives who so despise and shun them. And, in this connection, I may testify from my own experience, that I have seldom known truer gentlemen than were those two, so recently my guests, the HON. J. WILLIS MENARD lately colored member of Congress elect from Louisiana, and the HON. and REV. J. M. SIMMS (brother of the noted THOMAS SIMMS) also representative elect from Georgia, both of whom were under my roof for a week or more during their late visit to Boston; and the latter of whom also preached in the pulpit of the REV. DR. KIRK of this city (Boston) while here and by his invitation.

I shall never forget the impression made upon me, years ago, while a student in Cambridge, by the service of communion as administered on a Christmas day in one of the oldest and most fashionable Churches of Boston. The communicants, one after another, and I among the rest, had passed up, and received the elements on bended knees at the cushioned altar. There was a pause. The service of distribution was apparently ended, but still the minister, in his robes, waited with the elements in his hands as if expecting some one else.—And she came at last;—she came,—an aged, downcast, decrepit, superannuated old colored woman, with the weight of four score years upon her bent form. Slowly and alone she came creeping up the carpeted aisle: trembling, and b herself and with a rare humility, she approached the altar and dropped upon her knees, a singular solitude, where, just before, the rich had knelt in crowds. O, God! I could have hurried again to that altar to keep her company, so strangely mortifying and singular seemed her position there. She was all alone! Ah no! She could not be *alone* so meek, so humble, so full of heavenly thought as she seemed! There must have been a fellowship there in that poor creature's heart, a *communion* you may depend there was in the soul of that poor insulated African; for the great Father of all was with her!—But by what constraint was she thus—a seeming solitude,—a dark phenomenon amid the gayer seeming, wealthier multitude as if they had said to her—"Stand aside, for we are holier than thou!" Was it her meekness or their pride that kept her so apart? Was she *unworthy* of their fellowship?—Nay: in a subsequent interview with the minister who gave to her the sacramental bread I ascertained that she was a rare pattern of all the Christian virtues. In my relation afterwards to the city as "Minister at Large" I visited her in the humble and scanty accommodations which she called her home. I found she was all that she had been represented to me as to character. I know that though her skin was dark she wore within and beneath it a fair and saintlike spirit. She has since gone her way, as I believe, to join the less exclusive communion of the "Saints in light" in a world where all diversities of the flesh and of outward forms are merged in the single consideration of our likeness to God and to Christ. Surely, now, nothing more strongly than this, can show the absurdity and folly of that arbitrary social prejudice by which, even to the very altars of religion, and against all reason, the distinctions of society are allowed to operate. It shows how much Christianity has yet to achieve before it will accomplish its legitimate aims. But it must and will have "free course and be glorified" yet, in the breaking down of these invidious boundary lines, in the merging of all artificial distinctions, and in the more common assimilation and fraternizing of all classes. It must, in short, humanize society. It must correct all the falsities of human taste.

How completely and suddenly "circumstances alter cases" as regards the *endurance* or strength of this color prejudice is plainly enough shown by the following anecdote which I give as I found it in the public prints not long ago:—"A respectable colored man, sometime since came from abroad to the city of New York. A merchant of that city had been in business connection with him for several years, and from that business connection had realized a fortune, and felt that he must treat him kindly.—When Sunday came he invited him to go to church with him. He went;—and the merchant took him into his own pew, near the pulpit, in a fashionable church. There sat, near the merchant, a prominent member of the church who saw this with great amazement. He could not be mistaken; it was a genuine "nigger" and no counterfeit. Midway in his sermon the minister discovered him, and was so confused by it that he lost his place and almost broke down. After service the man who sat near the merchant went to him, and, in great indignation asked—'What does this mean, sir?' 'What does *what* mean?'—'Why, that you should bring a *nigger* into this church!' 'Well, it was my pew.' '*Your pew*, is it? And so, because it is your pew you must insult the whole congregation.' 'The man is very intelligent and well educated,' said the merchant. 'What do I care for that,' said the objector:—'he's a *nigger*.' 'But he's a friend of mine,' pleaded the merchant. 'What of that? Must you therefore insult the whole congregation?' 'But he is a Christian and belongs to the same denomination.' 'What do I care for that? Let him worship with his nigger Christians.' 'But,' said the merchant, 'he is worth five million dollars!' 'Worth *what?*' 'Worth five million dollars!' 'For God's sake introduce me to him,' was the reply." Again, see how entirely free, by nature, in its normal state, is the young human heart from all this inhuman and foolish complexional prejudice. How uncontaminated, in this respect, is the spirit and sympathy of childhood. Bring together two little children of different complexions, before the selfish and superficial world has perverted their vision and poisoned their spirits with its insane and ridiculous notions about caste in society, and see how perfectly hearty, spontaneous, and beautiful are their approximations of fellowship, how entirely free from all reserve. No two little lambs of different fleeces, frisking over the hill side of a summer day, and cropping the same clover, are happier than these two children over the same toys. No two singing birds of different plumage in the same grove, ballancing on the same branch, or drinking from the same brook are more joyous or elate of heart than these two unsophisticated children of the same heavenly Father. They never *dream* that the mere color of their playmate's skin is any barrier to their companionship any more than they would think of separating two peaches from the same fruit-basket, or roses from the same wreath because one was deeper colored and of richer hue than the other. They would as soon think of a disaffection and shrinking on the part of the sunlight and shadow which give cheerfulness to the same landscape. They blend as naturally on the same planet (these two simple hearted children in their daily sports) as do the luminous and dark sides of the dear moon, and, like them are orbed in one sphere of genial and pleasant light and by the same benignant providence. And just as surely as it will be full moon when the light is fully diffused o'er the surface of that planet and the shadows are absorbed, so surely will all these dark shadows of a worldly and wicked prejudice be scattered as we all come in the unity of our spirits to receive this kingdom of anti-slavery as little children—as we bring within the light of our happier homes and hearts the claims and countenances of an outcast, oppressed, and suffering race; as we come to understand that the worth and the claims of humanity are not measured in the sight of God and the angels by aught that is merely outward but by the worth, purity, integrity of the spirit within the man. I say the disposition of childhood is naturally, and of itself, to ignore those absurd and false notions of caste which so influence other people. The simple hearted and loving child unless his whole nature has been wickedly warped by social prejudice cannot comprehend why the *complexion* of his playmate should constitute any condition of fellowship. His unperverted nature looks for social affinities as something more than skin deep. He simply knows and recognizes the fact that as the roses and dahlias and other flowers in his mother's garden take different hues as it pleases God and all have their use in the constitution of human happiness and the composition of the parterre, so humanity flowers for him with like varieties and for similar issues, and he thankfully receives whatsoever of good it presents. How often have I seen, how gladly have I seen, in my own boys, this natural unreservedness of intercourse as regards their companions. The worthy and estimable colored boy comes and goes with them, and shares in all their sports as naturally as if he were outwardly what he *may* be spiritually and intrinsically—the fairest of the fair. And why should he not? The infant too! Did you ever witness the meeting of two infants of entirely different complexions? With what a smile of glad surprise does the little pale face look upon his little ebony brother! What an earnest there is, and what a sweet pledge, in their mutually inquisitive look, that if they live, the great doctrine of human brotherhood shall in *them* at least be realized and consecrated. What a promise there is in those infant eyes that the great merciful atonement of the races, for which we have labored and prayed shall, sooner or later be achieved as truly as God is just. Some years ago as I remember, just such a meeting took place in my own home. A poor and worthy colored woman passing by my door with three very interesting children, one of whom was an infant, so attracted the sympathies and attention of my good wife that she invited the travellers in. You ought to have seen the earnest pantomimic interview which followed between the two babies as she held her own infant on one arm and the little colored visitor on the other. It was certainly an admonition to slaveholders! Little WHITEY looked into the great big eyes of his darker skinned brother and visitor and fairly *crowed* with excitement. His ready smile seemed to say plainly, "well, stranger, you are quite welcome with me to this place in my dear mother's arms." I care not to ask how so young a child *came* by his anti-slavery sentiments. I am quite satisfied if he has them, as I think he has, for "of such is the kingdom of heaven." And this much more I will say and to this pledge myself, "so help me God," that, so far as I can accomplish it, every child of mine from the eldest to the youngest, shall grow up with none other than the broadest social sympathies, for, so only can I be consistent in my prayer to God that his "kingdom may come, and his will be done on earth as it is in Heaven."

MISS HOLLEY IN VIRGINIA.

RICHMOND, March 22d, 1869.

To the Editor of the Standard:

MISS SALLIE HOLLEY of New York has been in Richmond a few days, and on the 15th inst. lectured to about 2,000 people in the first African Church on Broad street. She is, I believe, the first Abolitionist who has spoken in Richmond since the war, or perhaps the first who has lectured here at all. Her subject was on the rights of the colored man before the law. Many persons thought it the best lecture they had ever heard. *The State Journal*, our Republican paper, being requested to call public attention to the meeting made the following notice of Miss Holley. This paper believes the negroes' rights pretty well conceded and fully established:

Lecture by a Lady.—Miss Sallie Holley, of New York, a lady of extensive fame as a lecturer, will address the people of Richmond to-night, at the African Church, "On the Rights of the Negroes before the Law." Although we think their rights pretty well conceded and fully established, yet as the lady is very talented, an elegant reader—and has been a life-long advocate of the abolition of slavery—we feel that her lecture cannot be other than interesting; and therefore trust that the Church will be crowded to hear her. She is known to be a most excellent woman, and is an enthusiastic philanthropist.

The local writers on *The Journal* are some of the former employees of *The Richmond Examiner*, and of course could not be expected to fully understand the meaning of equal rights when applied to a man with a black face. It should be reconstructed at once. The county courts send black men and women to the Penitentiary with velocipede speed, but no colored man has yet been placed upon a jury in one of these courts, and is not likely to be while the present commander of the first military district is in command. Rev. J. M. Simms of Georgia, and George De Baptist of Detroit, both spoke at Miss Holley's meeting, and the occasion had much the appearance of a good old Anti-Slavery meeting. Copies of THE STANDARD, sent by Miss Holley for distribution, have been received. AVON.

INSTITUTE FOR COLORED YOUTH, PHILADELPHIA, PA.

SUNNYSIDE, KIMBERTON, CHESTER CO., Pa., February 27th, 1869.

To the Editor of the Standard:

As it is possible that some readers of THE STANDARD may be unaware of the existence of this Institute and of its beneficial educational effects, as a matter of interest, I give a few facts concerning it.

Founded in 1837 upon a bequest made by Richard Humphreys, an aged, benevolent and wealthy member of the "Society of Friends" it has since the early part of 1866 been conducted in a commodious building on Shippen street, west of Ninth, where are accommodations for three hundred pupils.

Its purpose, as indicated by the will of its Founder, is for the "Education of Colored Youth in school learning in order to prepare and fit and qualify them to act as Teachers," and so well has this purpose been fulfilled that at the present moment thirty-two graduates, in various parts of the city and country, are distributing to other circles, the advantages they have derived from a first class education. Some of these new centres are themselves taking high rank among our schools, and are giving a fresh impetus to education where before it had languished for want of the right persons in the right places.

In the Institute for Colored Youth, the teachers as well as the pupils, are without exception, persons of color, eight of the former being employed. Prof. E. D. Bassett, a gentleman well qualified for his position is Principal; Miss Fanny M. Jackson, a graduate of Oberlin, and a credit to that College, is the Principal teacher of the Female Department, while in the preparatory school, our friend, Sarah M. Douglass, so well known in the early days of anti-slavery effort, finds here a fitting field for the exercise of her extraordinary gifts.

The course of instruction extends through four years; is as thorough as conscientious effort can make it, and includes English, the Natural Sciences Mathematics, and the Classics. The commencement exercises of the school are admitted to be of unusual interest, and attract much attention by the excellence of the Latin and Greek compositions of the pupils.

The library contains over two thousand volumes. Its advantages are not limited to the pupils, but extend to a large number of colored adults of the city, parents and children thus being offered the opportunity of advancing side by side.

In addition to the ordinary course of instruction, the Board of Managers provide lectures on various subjects, by such men as Professor A. R. Leeds, Dr. Rushenberger, Dr. Wood, Dr. Henry Hartshorne, Dr. J. Gibbons Hunt, Edward Parish and others men whose names furnish a guarantee that their lectures are occasions of lasting usefulness.

Although the expense of each pupil is nearly four times the annual charge of tuition, the Board of Managers are enabled to provide these lectures, not to the extent they wish, but within certain limits, through the existence of an Endowment Fund which from time to time has slowly been gaining accretions by bequests from liberal minded citizens, mostly of the Society of Friends. Last year this fund received the much needed addition of five thousand dollars by a bequest from that gentle-hearted philanthropist, Isaac Barton, whose deeds of kindness falling silently as dew, were ever best known by the richer greenness which freshened the paths he trod. It was he who so nobly endowed the Woman's Medical College of Philadelphia, and who in so many other directions, diffused his benefactions where most needed, without considerations of sex or color.

Having just closed a partial course of lectures on Ornithology before this Institution, it gives me great pleasure to bear my testimony to the uniform politeness of the pupils, to their close attention to the subject of discourse, and to their extraordinary ability in comprehending the truths of Natural History. Whether their quickness of apprehension is due to their natural endowments or to the excellent mental training given them by their teachers, I cannot pretend to decide.

Allowing others to draw their own conclusions I simply state the fact that this class, and that of the year previous in the same school, compare favorably with any others it has ever been my fortune to address. GRACE ANNA LEWIS.

FROM WASHINGTON.

LETTER FROM AN OCCASIONAL CORRESPONDENT.

WASHINGTON, D. C., March 15th, 1869.

To the Editor of the Standard:

WE Radicals are not radical because it is agreeable always to buffet the current, are we? No, I hear you answer, emphatically, but we have been radical, non conforming, because those floating with the tide were aiding to sustain a giant system of falsehood and oppression, and the voice of Right within us called us to oppose the iniquity; custom and even so-called law, could not hallow to us, what was only profane and blasphemous; and if an apologist came with what he called arguments from the Sacred Scriptures, we could only reply in the words of one of our advocates, "*if that be true* so much the worse for the Bible," while Whittier replied in his glorious verse, that they

> "Torture the pages of the hallowed Bible
> To sanction crime and robbery and blood,
> And in oppression's hateful service libel
> Both man and God—"

Well, the giant has met his doom in the battle with justice, and now we pray that with the going out of Andrew Johnson, the last distinguished prop of this unholy and cruel oppression has left the place of power, and that no lesser light may ever be able to cause a thousandth part of the suffering he has caused to the life-long victims of slavery, within the last four years; since, just before taking the Vice-President's place, *he promised to be their deliverer.*

We had flattered ourselves that the war was ended, but learned after a few months, that a portion of the rebellion lingered in our Presidential chair, and later, when we tried to suppress it, that the traitorous poison had spread into our Senate among the Tribunes, and the people were compelled to battle still longer.

But my first thought, when I sat down, was this; it is delightful to behold once more a man whom we can respect, in the old-fashioned, hospitable, pleasant mansion, where Gen. Grant now receives his friends, and where his family are soon to take up their abode. We can at least go so far with the majority as to enjoy it. And though our experience is large, and our memories not treacherous, (you remember what Edmund Quincy once said of the memory of Abolitionists) we are not going to let the past make us too wise, or too suspicious,—but let the blessed God-given sentiment of Hope inspire us in this pleasant and grateful calm of our National life. We *are* suspicious, I cannot deny it, when the proverb comes quickly to my lips, "after a calm succeeds," etc. But I have promised.

I repeat it, it is delightful to be in sympathy with our neighbors and friends, with the masses of the people, instead of combating them and their prejudices, and hope finds expression again in the thought, that humanity will come nearer and nearer to the standard of *the prophets and saints*, so that there shall be no great division among the sons of men with regard to *rights*. And that leads me to speak of what I hear authoritively about President Grant's views of the Indian question. He proposes to find Commissioners among Quakers to induce them to try civilized life, and observe law,—so that if the Friends have really nursed and cherished the principles of peace upon which they were founded, and which William Penn lived, there will now be a field of labor for their best spirit and their noblest efforts: how much those who were reared within the fold, and who have always reverenced the principles, hope for living embodiments, to carry out this humane plan, you and I can know, as well as any.

A well-known eccentric of our times once said, that he had long before determined to become a magnificent exception to the rule of being modest. I find he is not an isolated exception; for our *first* Secretary of State under the new reign, is not content with the compliment of the Secretaryship, neither is he fully content with the foreign embassy for which he has been preparing for months by the study of the French language, but he demands for a friend the Post Office of Washington, besides, as the clerk of a prominent committee informs me, asking for numerous other and perhaps smaller offices at the hands of the President, for other, and perhaps smaller, of his devoted friends; so it turns out he ought to have been Chief Magistrate himself, and then he could legitimately have bestowed his gifts, according to his royal and generous ideal.

What delicate unassuming humility a *leader* can observe? Of course this modesty may be an example for those out of, as well as in Congress.

I look and hope in the future for more sincerity in our public, as there ought to be in our social life.

George T. Downing had a large and pleasant gathering of friends at his house soon after inauguration, a good many of whom were from New York and Philadelphia. Among them were Daniel Brooke and his bride from New York, Peter Williams and daughter, J. W. Bowers, Mrs Dr. Perry, Stephen Smith and wife, Mr. and Mrs. Dorsey and daughter, Mrs. Frances E. Harper; and from our own city Mr. and Mrs. Sella Martin, Frederick Douglass, Jr., and Charles Douglass, Dr. Purvis, and Mr. and Mrs. Barber of Howard University, besides several members of Southern Legislatures.

One of his sons was home on a visit from Boston. He is in the Post Office there.

The assembly called together many distinguished, charming, and cultivated people from different parts of the country. C. A. F. S.

A NORTHERN WOMAN IN TEXAS.

THE following extracts from the private correspondence of a brave, noble woman who has lately gone to Paris, Texas, to do all that the most generous enthusiasm combined with a large measure of talent and much personal magnetism can do, with tongue and pen, for the spread of radical ideas among the Texans, cannot fail to interest the readers of THE STANDARD:

On steamer Lotawanna, bound for Jefferson, Texas, she writes, "It is 750 miles by water from New Orleans to Shreveport. Jefferson is ever so many miles farther on, and Paris 84 miles beyond that. This is a pretty boat, but one with a stern wheel which is terribly noisy. It is brim full of emigrants from Carolina, Alabama, and Mississippi, bound for Texas. They behave very well, as such people go—barring the tobacco. Women with those disgusting snuff sticks in their mouths, spitting on the zinc under the stove, though it is flanked on both sides by spittoons."

"We are snaking up Red River, and will make out to get to Shreveport some time or other if not sooner, but it seems like forever. The most beautiful things I have seen since I started are the Live Oaks. They are so beautiful I can't look at them enough to satisfy myself. The glory of them seems to thrill away down into those depths which scarce anything but the wood thrushes reach. I wish I could give you any idea of them. Imagine a huge, wide-armed old apple tree, with evergreen foliage so closely set as to be impervious to sun or rain, a deep laurel green, so rich and dark and immortal as to make you feel something quite beyond its mere physical beauty, and you will have a notion of the live oak as you see it along the lower Mississippi. The river itself is a great irresistible blind fate, overwhelming whatever it sets against. Not the ocean itself so impresses me with a sense of power which can not be opposed. Incurable Father of all dirty waters! I would like to apostrophise thy sad uncleanness if I were fairly rid of it—but we shall have to drink it all the way up Red River. For the latter is so brackish and unwholesome that they carry up Mississippi water in barrels to avoid using the yet worse Red River water."

"I believe I am the only Northerner on board, and everybody seems to know I am from the North in two minutes after speaking to me. Yet—it seems droll for me to say it—I am one of the three *ladies* on board. I believe I never arrived at any such distinction before. The servants are politer to me than to any one else—probably because I am politer to them."

From Jefferson she continues: "I hoped this week's letter would be dated at Paris, but my journey 'like a wounded snake, drags its slow length along,' and I am here waiting to get to Paris, which seems like a will-o-the-wisp to fly, as I approach. It is still ninety-five miles ahead more or less. The people hereabouts are wholly unreliable as to geography. I have to average the exceedingly diverse statements made to me to get at the truth. However I am well and in good spirits and in Texas.

There are 1,000 or 1,500 United States soldiers encamped here, who came up just before I did. No danger of Ku-Klux just now, tho' I am morally certain, I am under the roof with some of them, I keep my eyes and ears open and my mouth shut—like a spy—and meet no trouble, though it has been evident to me ever since I left New Orleans that I have been an object of suspicious curiosity." * *

"I have at last 'wound my devious way' to this remote corner of the earth, (Paris) after travelling three thousand miles to get here. I didn't think it so far, but rivers are crooked concerns, and the crooks are all counted. It took six weeks and a day from the morning I left Plainfield to get here. I was delayed several days in Jefferson and crossed the country in a cotton wagon.

"From Thursday morning till Saturday night I was not ten minutes under a roof. There were two, and part of the time three wagons in the company, each drawn by four mules and driven by an 'unreconstructed' rebel soldier, nobody else along. I had not been riding ten minutes before my Jehu began to talk politics, and ask questions, I answered as I would anywhere, that I was a "Yankee" and a Radical to the bone. He seemed a good deal startled, and for the first day and a half somewhat suspicious, as well as his fellow drivers. But they were all civil, and as I paid no sort of attention to their espionage, and was as good humored and sociable as is my wont, they began to thaw out and were as respectful and polite as they knew how to be. As I was easily pleased and made them no trouble and interested them in conversation, in spite of themselves, they began to like me. Day before yesterday my driver had a chill, I was very sorry for him, gave him some medicine and got his supper for him, and as it threatened to rain, made him sleep in the wagon while I took the ground. He was too sick and miserable to resist—but they all liked me right well yesterday and left me with as hearty good-byes as if I had not been a Yankee and a Radical. One thing evidently astonished them all the time, with an astonishment that excited their admiration; and that was my entire want of *fear*. The roughest rough in all Dixie admires courage, and they had never heard of, nor imagined a woman who would cross the continent alone, and trust herself night and day in the forests of such a place as Texas, wholly in the power of strangers and enemies, and this without a particle of trepidation or alarm. * *

"Another thing gratified me a good deal. Badly as they hate us, I heard not a single accusation made against the soldiers encamped there (Jefferson) though they were all on their good behavior through fear of them. The hotel-keepers like to board the 'Yankee officers' because they pay promptly. I have several times been asked some thing about 'my native country;' but I always answer that I am now in my own country, which they immediately admit. Catch me calling myself a foreigner anywhere in the United States! As I have yet seen but one full grown native Texan to know him as such, I have the advantage of the 'States Rights' party—nobody having any more business here than I have. * * * *

"Some negroes who were driven from their home by the Ku-Klux have taken refuge in Mr. P——'s kitchen and work here. One old woman called me in yesterday and said that 'Miss Susan,' as they all call Mrs. P——, had told her that there was a Northern lady coming here to live, and she had been waiting for me to come and name her little grand-daughter. She wanted me to bring it a '*big* name.' Now I never named a baby in my life, and suggested one or two names, but they were too common and not big enough. Then I told her to call it 'Adelaide Elvira' which was big enough and uncommon enough to suit, and she thought it 'mighty pretty.' I told her I had named it after two of the nicest ladies in all the North, and she must bring it up to be very good. I 'reckon' you don't mind such a namesake three thousand miles off, do you? I had a *calf* named after me once by one of my pet pupils.

"Mr. P—— seems to be very well off in this world's goods. The house is a pretty white, cottage under the oaks. It is more comfortable than other Southern houses I have seen—for the Southern people don't know how to be comfortable Half the human habitations have no windows—many of them not even holes in the walls in which to put windows—and the rest have holes closed by the roughest board shutters. They have the door open to admit light. But there are a number of nice houses in Paris, which is the prettiest village in Northern Texas. There are plenty of nice large windows in this house—large rooms and the universal open wood fires—which you know I like 'a heap' as they say here."

FROM MISSISSIPPI.

THE WORK IN JACKSON.

JACKSON, Miss., March 18th.

To the Editor of the Standard:

INTERESTING occurrences are transpiring here ecntinually. Perhaps we might afford pleasure to some should we essay to chronicle them. Everything plainly indicates that "good is being made the final goal of ill."

The bell on the M. E. Church, which was formerly owned by a slaveholder to summon bondmen to their unrequited toil, now calls a large and cheerful assembly, not only to Sabbath School and other sanctuary services, but to the Benevolent and Literary Societies which convene every Saturday night. The former has $110.25 in its treasury. This amount is the combined contributions of most of the hard-working young male and female freed people in this city. Rigid self-denial alone enables them to make these monthly donations, in order that they may care for the poor among them, and defray their burial expenses when they die. In the literary society we noticed mere boys, who had found the opportunity of spending but a few hours daily from their honest vocations, acquitting themselves decorously as presiding officers, and in no instance violating parlimentary rule. Several selections from Whittier and Frances E. W. Harper were rendered by these laundresses, cooks, porters, waiters, etc., with a pathos that told truly that the rhymed story was their own. We were pleased to notice several soldiers giving respectful audience; also the teachers of these youths. Several appreciative grey-headed old aunties were in attendance whose faces expressed the fact that they never expected to see this day.

Our schools contain about three hundred pupils. A society of Orthodox Friends are well represented here by several teachers who teach graded departments in miserably insufficient shanties. "The Gen. Grant" school, taught by Miss C. V. Highgate, is composed mostly of adults who aspire to become teachers. Several promising young persons have been taken and assigned to large schools in the country.

The West Jackson school has been well supplied with maps through the generosity of Northern friends. Night schools are well attended by those who work all day. Some of our pupils were attacked by a gang of rowdies last night who threatened them with rough handling if they "did not stop going to the d——d night school." A box from McGrawville, N. Y., has just reached us containing some very valuable clothing, also two of Dr. C. P. Grosvenor's incomparable safety lamps. This timely donation was most acceptable.

The attempted assassination of Rev. Jas. Lynch, you will probably learn from another source. One of Massachusett's brave sons, Major J. R. Parsons, met his death, it is currently believed, by "foul play;" he having been over prominent as an ardent supporter of the Radical party.

E. G. HIGHGATE.

MISSISSIPPI—ATTEMPTED ASSASSINATION OF REV. JAMES LYNCH.

A MOST desperate attempt was made to assassinate me at Lexington, Holmes County, Miss., Saturday, March 13th. I visited that place in company with Rev. S. Scarborough, Messrs. Frederick Stewart, Jordan, Weatherby and Archy Hartley, arriving at 2 o'clock p. m., for the purpose of holding quarterly meeting. By permission of Col. Weston, Sheriff of the County, the use of the Court-house was obtained. I appointed Rev. E. Scarborough to preach Saturday night. Services commenced at eight o'clock. The Court-house was filled with colored persons mainly; about thirteen whites occupied seats near the door, some of whom indulged in very loud whispering and laughing. One man asked the question, "which is Lynch?" another answered, with an oath, "they are all Lynches." This was done in a tone of voice audible all over the room. About the time Rev. Scarborough commenced to preach, five or six white men passed from the main Court-room into the jury-room, where they remained about fourteen minutes; they came out hurriedly and went down stairs. One minute afterward, the report of a gun or pistol was heard—evidently proceeding from the rear of the Court-house, and a ball entered the window against which we were sitting, about two inches above our head, and in a perpendicular line with our position. Two pistol shots were fired after this, by some person or persons in the main hall, in front of the Court-room. Intense excitement prevailed, and I hastily left the Court-house between my friends, Messrs. Weatherby and Stewart. There were strong indications that the firing was deliberately planned, and a part of a pre-determined measure to destroy me. I then called on the colored people for protection, and seventeen, strong, valiant men, were immediately armed, ready to die in my defence. I sent for the Sheriff, and so critical did he adjudge the situation, that, at my earnest solicitation, he remained with me until day-break. The scenes of the entire night proved the wisdom of the precaution taken; for about twelve or fifteen men were continually in motion around and about my lodgings, and from thence to a drinking saloon, which

was kept open until day light; they, also, kept a light burning in the Court-house during the entire night. Their imprecations upon me, were heard by the Sheriff and by the men guarding me. Several stood and counted the number of men picketing outside, and the chances of making a successful attack, were duly canvassed.

Three of the citizens called on me immediately after the firing, and sought to make believe that it was simply some torpedoes thrown in by rude boys; but what man does not know the sound of a gun or pistol? They stated that there were no bullet-marks; but day-light showed the bullet-hole in the pane of glass. Certainly if torpedoes had been fired, some fragments of them would have been seen, but there was not the slightest sign of any thing of the kind. The Constable of the town declared that two shots were fired in the Court-house yard, and then stated that they were fired into the lower steps.

Sunday morning I left this delectable locality, though hundreds of colored persons had gathered for meeting. As I was about to leave, lawyer Gwin pledged protection. It is a significant fact, that when this protection was needed—when the firing at the Court-house was distinctly heard all over town—heard by the Sheriff who was at the time in his bed—when a gang paraded the streets until day-break with apparent hostile intent—it was not offered.

I went to Lexington to perform ministerial duty, and neither by word or look, directly or indirectly, did I manifest any thing but the most kindly and considerate feeling for the citizens. My only offense was that I was a Radical, and a representative of "The Northern Church."

Free speech and religious toleration, does not exist in Mississippi. A man is not secure in his person, on a highway, and back from the Railroads, if he is known to be an active preacher of the Methodist Episcopal Church of the United States, or a Radical of public influence. Of this the above facts are the proof.

Everybody knows that the civil authorities are powerless, or indisposed in all cases to afford the necessary protection.

I propose to test the matter; whether free speech is to be allowed or not. Whether the colored man shall enjoy the right of attaching himself to any church organization he may choose. I am prepared to prove that a prominent individual, of large influence, (whose name I have), in Carroll County, has said I should not officiate in that county. And I expect to be attacked when I go there to preach.

This opposition is insane and wicked. I am seeking the elevation of my race.—Preaching, instructing and organizing schools for them, I go to localities where there is no school or church; where men take special pains to teach the black man to degrade himself by encouraging him to drink and spend the nights in dancing, that should be spent in the school-room. Every man who is not a fool knows that the moral, intellectual and religious elevation of the race is my aim, and they who oppose me do so because they are opposed to the work.

Thank God! we have got a President who says "there must be free speech" and religious toleration, irrespective of the prejudice of locality, and also a Provisional Governor who will put the entire military force of the State on the war path to restrain those who would rob an American citizen of his dearest rights.

JAMES LYNCH.

—*Colored Citizen's Monthly.*

CRISPUS ATTUCKS' ANNIVERSARY.

From the Boston Commonwealth.

THE 99th anniversary of the "Boston Massacre" was commemorated in this city, in connection with exercises in honor of the inauguration of General Grant, on Friday evening last, March 5th, at Zion's vestry, North Russel street. Mr William C. Nell called attention to the first of these demonstrations, which occurred in 1858, as a protest against the Dred Scott decision, and which have been continued to the present time, as showing that the example of Crispus Attucks had been gloriously emulated in every conflict with the nation's foes, on land and sea, culminating in the slaveholders' rebellion; and colored Americans had ever proved themselves loyal, and ready to die, at Freedom's shrine; and the series would appropriately terminate next year; the centennial anniversary, by which time he believed the suffrage amendment, just passed in Congress, would be ratified by all the States, and the colored American throughout the Union would be acknowledged equal before the law. A pleasing programme followed of reading and declamations, interpersed with choice music by Mr. Fredrick E. Lewis; a prominent feature being an original poem, "Almost at the Top," by Miss Anne P. Smith, of Charlestown, founded on the incident of a colored soldier in the late rebellion, bearing his regimental colors up a steep hill, being wounded by a shell, and in reply to questions of the surgeon continued to exclaim, "Almost at the top!" and died within a few feet of the summit towards which he was hastening to plant the stars-and-stripes. After the intellectua exercises, refreshments were served, and the meeting adjourned to March 5th, 1870.

AFFAIRS IN GEORGIA.

THE COLORED PEOPLE AND THEIR NEEDS.

From the N. Y. Herald, March 26th.

A lecture was delivered last evening, in room 24 Cooper Institute, by Rev. James M. Simms (colored), one of the expelled members of the Georgia Legislature, before the American Anti-Slavery Society. The subject of the lecture was, "Affairs in Georgia, the Colored People and their Needs." The attendance was small. The lecturer is a mulatto, having no prominent traits or characteristics of his race. He spoke in a clear distinct voice, with excellent delivery and well chosen words. He was frequently applauded in the course of his remarks. The lecturer was introduced by Mr. A. M. Powell

In his opening remarks Mr. Simms said he would have been better pleased to see a larger audience. The Society was not a very popular one, but the work it has effected was known and appreciated throughout the world. He said he was born and brought up in Georgia. The grand march liberated the slaves of that State. He had been a slave all his lifetime to that period, but he had always hoped for the day of freedom—a hope that had been implanted in his breast by his mother's teaching. He did not look for the deliverance of his people from an internecine war; he had looked forward to that great event from a war between the United States and England. When they were freed they expected all the privileges of freemen. This blessing, it has turned out, has not been vouchsafed to his race, as they had anticipated. The colored men of the South had at once allied themselves to the great republican party of progress. It fell to be his lot to be one of those to whom was entrusted the duty of organizing his people for the great work before them—the duty of citizenship. It was no small task to teach a people so long oppressed the high duty of citizens. But the freedmen had proved apt scholars. They possessed one great quality and virtue for the work—a veneration for the Union and the Stars and Stripes.

The people organized, and in August, 1867 they, went for the first time to the polls—87,000 freedmen in Georgia alone. In the County of Chatham, known as the Ogachee, at the opening of the polls there was assembled 1,400 men who had travelled a great distance bearing the flag of the Union before them, so that they might be enrolled. Three days the election was carried on with the greatest order, not a drunken man appearing among them, not a blow struck or angry word spoken. From the plantations, the corn fields, the tobacco fields and the rice meadows, these men came to enroll themselves citizens of the great reconstructed Union. The State of Georgia, is divided into the white and black belts. In the former, where the whites predominated, they voted numerously enough to make the Convention a success. The State went for a convention, and voted for a constitution which was subsequently to be voted for. Again the blacks came to the polls and a severe contest followed, the whites voting almost as a unit against the constitution, the blacks voting as a unit for it. The latter carried the constitution. They elected a Legislature, members and Senators for Congress and a Republican Governor. He was elected a member of the Legislature by eighteen hundred majority over his opponent. There were in all thirty-one colored men elected—twenty-eight to the Assembly and three to the Senate. They could as well have elected fifty colored men if they so desired it, but they were too modest. They appealed to white men to allow themselves to be returned, but the spirit of ostracism was too strong and they declined. The thirty-one members (colored) were tried for the high crime and misdemeanor of being black, and they were expelled. The crime, if crime it is, was not theirs, but their Creator's, who made them. This act of the Legislature showed that Georgia was not reconstructed; that the rebels did not deem themselves whipped, and that they loved the old Union no better then than they did when they first took arms against it. Since that time outrages increased fifty per cent in Georgia. (On this subject the speaker read from a report of the Freedmen's Bureau, showing the increase of crime and the outrages committed on the freedmen. Those outrages in which the blacks were the victims numbered over 300.)

The questions arose, Were the blacks of the South really free? Were they entitled to the rights and immunities of American citizens? Was their condition better now than it was before? The blacks were now more disheartened and depressed than in the days of slavery. Where, he asked, was the power and protection of the great party to whom they had allied themselves? The whole nation was responsible for these outrages, but republicans, as a party, were responsible. There were indications of being abandoned by the party, and unless Congress interfered for the rights of the freedmen the freedmen of Georgia and their votes would be lost to the party of the nation. He had been in Washington begging of Congress to relieve them, but as yet nothing had been done in their behalf. He had confidence, however, in the efforts of the Anti-Slavery Society to relieve them from the prejudice of caste. The society had done great service in the cause of freedom, but there was still work for them to do to remove the prejudice of caste and to secure for the freedmen the full rights of free citizens. The people of the whole States was the tribunal that must be appealed to in this matter. The prejudice against the blacks arises not so much on account of color as from the fact that they had been formerly a degraded and enslaved race. These prejudices must be removed. We are living in new times and the American people must come up to the necessities of the times. God will not allow the great work of revolution and regeneration to flag. The work must be perfected. Jefferson said he trembled for his country when he remembered God was just. God is just, and takes the smallest atom he has created under his fatherly supervision and care, as he does the greatest. The American government must be able to take care of the poerest and humblest of her citizens or else it is a failure. All must be free, or else all will become slaves, that is, the contract of 1776. There is no getting rid of the black race. Like the thistle, that the man to please his fastidious taste, brought to India—the thistle spread and flourished, and it grew everywhere. There is now no getting rid of the thistle, and there is no rooting out the black race from the continent, and this is a fact that all must recognize. To be just to themselves as a nation, the American people must be just to the negro. (Applause.) A vote of thanks to Mr. Simms was unanimously passed for his interesting address.

LECTURE BY THE HON. J. M. SIMMS.

From the N. Y. Tribune.

The Hon. James M. Simms, one of the colored members expelled from the Georgia Legislature, delivered an address at Cooper Institute last evening, on affairs in that State, and the condition and needs of the colored people. The address was delivered on the invitation of the American Anti-Slavery Society. Owing to the unfavorable state of the weather, the attendance was not large, but the speaker was listened to by a select and highly respectable audience. Mr. Simms, who is a mulatto and a brother of the Simms whose case as a returned fugitive slave from Boston created so much excitement in this country some years ago, was born a slave, and lived in slavery up to the period when the Emancipation Proclamation of President Lincoln gave liberty to the negroes of the South. He is a man of modest demeanor, and although entirly self-educated, speaks intelligently and forcibly, telling his tale with a directness and a force sufficient to secure for him the earnest and respectful attention of his hearers. He drew a graphic picture of the gladness with which the slave population of Geogia received the tidings of their deliverance from bondage, and of the way in which they prepared themselves to discharge the new duties devolving upon them as citizens of the United States. * * * * * *

FROM CONNECTICUT.

LETTER FROM MR. WILLIAM P. POWELL.

HARTFORD, Conn., March 30th, 1869

To the Editor of the Standard:

WE are "making haste slowly" in the land of "wooden nutmegs, pumpkin seeds and basswood hams;" and there is no use of disguising the fact that the Republican party of this State are just as deceptive as their fathers were reported to be in the days of wooden ware notoriety. Their wares were done up in fair packages, and exported for home and foreign consumption, as the necessity of their deception demanded, without regard to conscience or common honesty.

Well, they made money by the operation as long as the deception lasted,—at least so report says. As a speculative people they never did give equal value for goods or money in exchange. Further, their Christianity like their wares, in so far as the negro was concerned, was of the same sort; they could not, nor would not allow negroes to be educated even under the teachings of the sainted Prudence Crandall of heroic memory. "The Christian brotherhood of Thieves, tackled on one or more yoke of oxen, and dragged the schoolhouse from its temporary foundation, scattered its pupils to the four winds, and *imprisoned* the female principal for many days, for the crime of teaching negroes to read God's Holy word. Then too, they sung in loud hosannas—"Let the people praise thee, O God; yea, let all the people praise thee!" Then too, the Christian Churches preached the spurious doctrine—dogma I should say,—"*Cursed be Canaan!*" Curses with the blood of the slave "were sprinkled on the door posts," of every church—"Cursed be Canaan!" The African Onesimus must be sent back to his master; the laws of the Republic must be obeyed. Then too, slavery must run and be glorified all over the States and Territories of the Union. Then too, the negro must be disfranchised, not hold office, not sit on juries, etc. These are *six* points of *American Calvanism;* and the *seventh* is like unto it, that "Republican liberty" means the "liberty to say and do what the *prevailing* voice and will of the brotherhood will allow and protect," and that "this is a white man's country." The first four points, after a severe struggle which almost destroyed the life of the nation, have been grudgingly conceded. The other three points are yet to be decided—and how stands Connecticut? Will she on Monday, April 5th, ratify the Fifteenth Amendment to the United States Constitution, which guarantees impartial suffrage to all American born citizens, without regard to the color of the cuticle which covers their bodies or the texture of the hair which adorns their heads—or will she "like the dog, return to his vomit," and reject it?

My opinion from what I have seen and heard is that the Republicans of Connecticut will surely be defeated—they are too timid, and are unwilling to commit their party to an open and square fight on the great question of negro suffrage. They profess to favor the enfranchising Clause merely to give character to the party, and no more. They are not sincere—and if they should fail to elect their whole ticket, why, as a party having a majority, they can fall back upon "their promise made to the ear, only to be broken in the hope." Negro suffrage, never!

The Republican party of Connecticut dare not advocate, much less introduce negro suffrage, or the negro, in or on their platform of the present campaign. This, the leading men of the party acknowledged to me to be the truth, and nothing but the *humble* truth.

As yet Mr. Simms has not addressed a bona-fide white audience—they, their leaders, will not give us aid or countenance. Even good and true men, as they are reported to be, have the temerity to tell us that it would *damn* the party to be known directly, or collaterally found, aiding or encouraging colored men to take a prominent part in the State canvass—that the Democratic party, *say they,* would gladly give us plenty of money, to enter the political arena, so as to damage the Republican party in this State. The Republican leaders are all sanguine of success, and not one of them doubts but that the Legislature will be largely Republican; and even some of them predict the election of the entire State ticket.

I have carefully sifted the opinions of the leaders of the Republicans of this State, and find them scripturally *neither hot nor cold.*

A meeting was advertised yesterday to hear ex-Gov. Harriman, of New Hampshire, to-night. Whereupon I waited on the State and Town Committees, and partly got their consent to allow Mr. Simms to occupy their platform part of the time; but lo! and behold,—the candidate for Governor put his foot down on the arrangements and said decidedly, No; that he had too much at stake to run the risk. To-day's papers advertise a postponement of the meeting. The Democrats are quick and alive, and hold a grand rallying Wednesday evening. The Republicans, seemingly, have cowardly backed out. (Query.—Is it because Simms desires to speak at their meeting?) We shall see.

Friday evening, Mr. Simms and self will address a public meeting in this city, at Zion's Church, under the auspices of the "American Anti-Slavery Society."

Now, friend Powell, please take note that whilst I am not a prophet, nor the son of a prophet, and whilst I do not desire the defeat of the Republican party of this State, yet I fear that the *Ides* of April will find them gone to that political bourne where all such cowards are to be found—further your deponent sayeth not. Mr. Simms is well, and sends kind regards. I am, sir, yours, etc.,

WM. P. POWELL.

PREMIUMS.

PHOTOGRAPH OF JOHN G. WHITTIER.

We have completed arrangements which enable us to offer, as an additional premium for new subscribers, a life-like, handsomely finished, medium sized photograph of JOHN G. WHITTIER. It is of the same size, and in the same finished style, as that of Mr. Phillips, and by the same artist, Mr. Augustus Marshall, 145 Tremont street, Boston. As a photographer, Mr. Marshall is equalled by few, and surpassed by none in Boston, or elsewhere. Each photograph will be accompanied by Mr. Whittier's autograph. We doubt not that many of our readers, by whom everything from Mr. Whittier's pen is fondly treasured, will be glad to avail themselves of this favorable opportunity to obtain a recent and truthful likeness of him. It is the best we have ever seen of him, and will, we have no doubt, give excellent satisfaction to his numerous friends.

To any one who will remit to us for two new subscribers, one year, ($6), or to any old subscriber, remitting also for one new subscriber ($6), we will send post paid a copy of the excellent photograph of Mr. Whittier.

To any one remitting for three new subscribers, ($9), or renewing, and remitting for two new subscribers ($9), we will send one copy of the photograph of John G. Whittier, and one of Wendell Phillips.

SPECIAL PREMIUM.—PHOTOGRAPH OF WENDELL PHILLIPS.

WE have arranged to offer as a premium for subscribers for THE STANDARD a life-like, beautifully finished, medium-sized photograph of WENDELL PHILLIPS, made for us by a distinguished Boston artist. We have had many calls for photographs of Mr. Phillips, suitable for framing, which we have hitherto been unable to supply. We have at last a likeness of him which we pronounce eminently satisfactory, and which we think will prove to be so to his many friends by whom it will be desired. Each photograph will have also Mr. Phillips' autograph. To all our subscribers who renew their own subscriptions and remit for one new subscriber ($6); or to any one who sends us the names of two new subscribers for one year ($6), we will forward, post paid, a copy of Mr. Phillips' photograph, the retail price of which is $2.50.

WE will send post-paid, to any one renewing a subscription for THE STANDARD and sending one new subscriber ($6); or remitting for two new subscribers ($6), a copy of ANNA E. DICKINSON's new book, 301 pages, just issued by Messrs. Ticknor and Fields, entitled "WHAT ANSWER?" As with her voice, so with her pen, Miss Dickinson pleads eloquently the cause of the still oppressed colored people. The story is one of thrilling interest, characterized by a noble purpose and high moral tone. It deserves, and will doubtless achieve, a wide circulation. Our premium offer puts it within easy reach of thousands.

WE continue to offer to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6); either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters," 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's Romance of the Republic, 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court, 498 pages—price $2.50.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, APRIL 3, 1869.

THE FIFTEENTH AMENDMENT.

(OFFICIAL).

THE following States have ratified the Amendment:

MISSOURI,	March 1, 1869.	(Defective).*
KANSAS,	February 27th,	" †
NORTH CAROLINA,	March 5, 1869.	
WEST VIRGINIA,	" 3,	"
MASSACHUSETTS,	" 9-12	"
WISCONSIN,	" 9,	"
MAINE,	" 12,	"
LOUISIANA,	" 5,	"
MICHIGAN,	" 8,	"
SOUTH CAROLINA,	" 16,	"
PENNSYLVANIA,	" 26,	"

The Amendment has been rejected by

DELAWARE.

Georgia, not competent, until "reconstructed" again, to either ratify, or to reject the Amendment, has gone through the form of rejecting it.

*Missouri failed to act upon the second section.

†Kansas—the second section was imperfect when ratified.

THE THIRTY-SIXTH ANNIVERSARY MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

THE THIRTY-SIXTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY will be held at Steinway Hall, New York, on Tuesday, May 11th, day and evening, commencing at 10 1-2 o'clock A. M.

The Executive Committee urge most earnestly all the members and friends of the Society to be present on that occasion. The exceedingly interesting position of the cause, and the pendency of the Fifteenth Constitutional Amendment are sure to make this a most important meeting, and to give to its deliberations unusual significance. Let all Abolitionists add their presence and counsel.

The Society will hold a Business Meeting on Wednesday, May 12th, at Dodworth Hall, commencing at 10 1-2 o'clock A. M.

The names of speakers will be announced hereafter.

WENDELL PHILLIPS,
President.

CHARLES K. WHIPPLE, AARON M. POWELL, *Secretaries.*

CONTINUED VIGILANCE.

We have expressed hearty gratification with the excellent address of the lately inaugurated Executive. We are grateful that, by more than the required number of votes, Congress adopted the pending Suffrage Amendment, and that eleven States have already ratified it. We are glad that men who can be so fully trusted to deal with the interests of our clients, the colored people, as Messrs. Boutwell and Cresswell, have been selected by President Grant as Cabinet counsellors. The present position of our cause is encouraging, and full of promise for speedy, complete victory, so far as the political status of the colored people is concerned. In the defeat of the negro-hating Democracy, represented by Seymour and Blair, our opportunity is preserved.

It should be remembered, however, especially by Abolitionists and all Radicals, that the day for vigilance has not yet passed. Nothing has yet been definitely settled. Neither the ballot, nor the right to hold office, in the reconstructed States is secure for colored men. Under the Fourteenth Amendment, as generally interpreted, those States, and any State in the Union, may yet disfranchise all colored citizens, the only penality therefor being a diminished representation in proportion to the number disfranchised. The Fifteenth Amendment will remedy this. But that is not yet ratified, and can have no force until it is. The whole question of the ballot for colored men remains therefore practically an open one. Optimists are accustomed complacently to speak of the case as closed, and of the verdict as already rendered. But "nothing is settled until it is settled right." There are thousands of colored men in Connecticut, enough to carry the election for the Republicans and for the Amendment, who will be as rigorously and as unjustly excluded from the polls on Monday next, simply on account of color, as they were in the darkest days of chattel slavery. So of every colored man in this State, who is not possessed of two hundred and fifty dollars, or "a mule." So also are the colored men of Ohio, Indiana, Pennsylvania and all the Border States, still disfranchised.

Many important changes for the better have taken place. The OPPORTUNITY of the present period is great, but the nearness of the day of jubilee depends upon how fully and faithfully that opportunity is improved. Instead of the days and weeks spent upon the Tenure of Office-law controversy, Congress ought at once to have put upon the statute books a law enfranchising the hundreds of thousands of colored citizens now suffering under unjust proscription and grievious political disabilities for no crime, and for no valid reason whatever. Congress should in this matter assume, as Mr. Sumner has advised, that anything for Human Rights is Constitutional. Something should be done generously, and as a matter of justice, for the colored people, after doing whatever has been done hitherto grudgingly as a disagreeable necessity. Congress has the opportunity to remove at once all doubt of the ultimate ratification of the Fifteenth Amendment, and to cut short the period of painful waiting by the passage of a Political Rights Bill. Such a measure would at once "reconstruct" Connecticut, and all "Egypt" in the North, and its constitutionality would be confirmed, to all present doubters, by the assured ratification of the Fifteenth Amendment. Nor would there be time, if there should be the disposition, for the Supreme Court to successfully interfere. We ask Senators and Representatives, before they adjourn for the long vacation, to take this one more short "leap ahead," and thus help the more speedily to remove forever the "negro question" from the sphere of American politics.

In the absence of such additional legislation as we ask of Congress the struggle over the pending Amendment is likely to continue a year longer at least, and perhaps two, three, five years or more. Let every Abolitionist, and all earnest Radicals who agree with Mr. Sumner, Judge Kelley, and others, as to the wisdom and feasibility of a Political Rights Bill, press upon Congres the demand for such a measure; and meanwhile render all possible encouragement to the friendly members of the non-ratifying Legislatures. The misnamed "Democrats" are doing their uttermost still to compass the defeat of negro suffrage. Let it be borne in mind constantly that now, not less than in former days, "eternal vigilance" is the price we shall be obliged to pay if we achieve full liberty. Our work is not finished, but being done.

THE HAYTIEN MISSION.

PROF. E. D. BASSETT, of Philadelphia, seems to be the candidate generally agreed upon, and very strongly recommended for the Haytien Mission. It is undoubtedly an appointment, irrespective of the question of color, "eminently fit to be made."

Prof. Bassett has, we understand, the hearty support of the National Executive Committee, representing the late National Colored Convention; of such well-known colored men as Frederick Douglass, John M. Langston, Esq., George T. Downing and others; of Senators and Representatives from Pennsylvania; the Philadelphia Union League; of the Philadelphia Republican press; of influential members of the Society of Friends, and others. With such recommendation, and his superior personal qualifications for the efficient discharge of the duties of the mission we infer that there is strong probability that Prof. Bassett will receive the appointment. In the appointment of a colored man as Postmaster in South Carolina, as we announced last week, the Grant Administration has already established a good precedent. We shall rejoice in the appointment of Prof. Bassett to the Haytien Mission; and in the selection of the largest possible number of able and competent colored citizens to places of official trust. Such an example on the part of the national government will be a healthy stimulant to such cowardly and conscienceless Republicans as those of Connecticut, of whom our correspondent, Mr. William P. Powell, writes in another column.

In a recent article upon the Haytien Mission the Philadelphia *Post* says:

"The proposition to send a colored man as Minister to Hayti meets with a degree of favor which demonstrates very conclusively how rapidly the prejudice against the recognition of the very humanity of the colored race is giving way in favor of a liberal and generous desire to afford to its people every fair opportunity to vindicate their right to whatever equality they may win by their own merits. The name of Mr. Ebenezer D. Bassett is strongly urged upon President Grant for the Haytien Mission, and there is good reason to believe that the people of Hayti will receive a representative from the United States of their own race, who will, by his own elevation, do much to stimulate his people, both at home and abroad, to higher proofs of their capacity of self-government.

"Ebenezer D. Bassett, Principal and Professor of Mathematics and the Classics in our Colored High School, was born at Litchfield, Connecticut, in 1833. Mr. Bassett graduated, the foremost scholar of his class, at the Birmingham Academy, when quite young, and afterwards graduated at the Connecticut State Normal School, with high honor, in 1853. He immediately thereafter removed to New Haven, took charge of a Public Grammar School, in that city, and eagerly availed himself of the facilities afforded by Yale College to prosecute the study of the Classics, Mathematical Science and General Literature. In 1855 he was called by the Orthodox Society of Friends to the charge of our Colored High School, which, under his management, has become very widely known as the foremost institution of the kind in the country. The honorary degree of Master of Arts was conferred upon Mr Bassett by the Lincoln University, at Oxford, last year.

"When, in response to the solicitations of friends, Mr. Bassett became a candidate for the Haytien Mission, he was immediately tendered the support of distinguished men in this and other States. Besides our own Senators and Representatives, Mr. Bassett's case has elicited the cordial support of Senators Buckingham, Abbott, Schurz, Sprague, Gov. Burnside, the Professors of Yale College, prominent clergymen and civilians in our own and other communities, and in our city especially, the endorsement of the daily Republican journals, and a memorial signed by the President, several Directors and about a hundred and fifty members, of the Union League. The society of Friends in this city has also given his application a very warm and substantial support. The leading men of his race, such as Frederick Douglass, George T. Downing, John M. Langston, as well as the National Executive Committee of colored men, have heartily urged his appointment."

NOTES AND COMMENTS.

ON Tuesday last WENDELL PHILLIPS, LUCY STONE and Mrs. JULIA WARD HOWE addressed a Special Committee of the Massachusetts Legislature in behalf of Women Suffrage. The hearing was very largely attended and the addresses, which are spoken of as very eloquent and comprehensive, were listened to with great interest. We shall print some account of the hearing in our next issue.

We invite the attention of our readers to the excellent article given on our first page, by the Rev. J. T. SARGENT upon the caste prejudice against colored people. We wish there were more clergymen disposed to deal as wisely and conscientiously with this besetting sin of white Americans, many of whom, while claiming to be Christians, treat colored people on account of an inherited, God-given complexion, as if afflicted with the worst kind of leprosy.

The people of Spain are likely to have to wait and work a long time yet ere they achieve the blessing of a Republican government. The Republicans of Spain have been basely betrayed and imposed upon by a few ambitious military men and demagogues. They simply exchange a Queen for a King. More practical sympathy should have been given to the Spanish Republicans in the hour when it would have been of great value to their cause. The very least that can now be done here is to put no obstacle in the way, and by all proper means to encourage the success of the Cubans for independence of Spanish rule, and for the overthrow of Cuban slavery.

The "Democracy" of *The World*, and the friendly interest it will by and by claim to have had in the colored people who are to be voters, is illustrated by its persistent opposition to the Fifteenth Amendment. Appealing to the negro hate of Connecticut it says:

"The people of Connecticut, without regard to party, are bitterly opposed to negro suffrage. If the question were submitted directly in that State a week from Monday, and "yes" or "no" were the simple vote, negro suffrage would be killed by full fifteen thousand majority. But in electing members of the Legislature, who are to vote on the Fifteenth Amendment, other considerations will be lugged in, and the people may thus be induced indirectly, to vote for a measure which they abhor. Remember, Connecticut men! that the main, almost the only issue in your coming election is whether or no negro suffrage shall be forced upon you; and that not merely by your own votes, but by the Legislature of Massachusetts and other States."

On Friday evening, the 26th ult, we attended an interesting, and on the whole very effective though small meeting in New Haven, Conn., in connection with Hon. James M. Simms, of Georgia, and Mr. Powell of this city. There was a violent rain storm throughout the evening, as there had been during the day, which of course interfered with the attendance. Mr. Simms spoke very impressively, and was listened to with the closest attention there, as in Boston and in this city where he had previously spoken. As will be seen from Mr. W. P. Powell's letter which we print elsewhere, the Connecticut Republican leaders have not recovered from their former timidity and short-sightedness. They are inviting defeat by trying to keep out of sight as much as possible the question of negro suffrage instead of meeting it manfully, and availing themselves of its help, while sharing whatever of obloquy there is attached to it in the minds of their opponents. Mr. S. S. Foster in the annual meeting of the Massachusetts Anti-Slavery Society appealed to the New England Methodists to take Connecticut in hand. We hope they will be true to the trust deputed to them. We shall not be at all surprised, to hear of Mr. Jewell's defeat on Monday; and we greatly fear also that of the Legislature which must be depended upon to ratify the Amendment.

GEN. BUTLER has introduced a bill in the House of Representatives which was referred to the Reconstruction Committee, and which that Committee it is said will report to the House for adoption, to enforce the Fourteenth Amendment to the Constitution and the laws of the United States, and to restore to the State of Georgia the republican Government elected under its new Constitution.

The bill recites in a preamble, that the Legislature of Georgia has refused to purge itself of members who were disqualified by the Constitutional Amendment, and has expelled legally qualified members, on the ground that they were persons of African blood; and that the State authorities are wholly unable or unwilling to protect the lives, liberties, and property of lawful and unoffending citizens; thereby proving that the people had not complied with the terms, or conformed to the principles on which the restoration of Georgia was provided for, and that the Government thereof is not in fact republican or regular. It therefore authorizes and directs the Governor of the State of Georgia to summon forthwith, by proclamation, all persons appearing to have been elected to the Legislature according to the proclamation of Maj-Gen. Meade, June 25th, 1868, to meet at Atlanta within six months of the passage of the act. Such Legislature is invested with authority to make such enactments, and to have such legislative proceedings as are authorized by the laws of the United States and by the Constitution of Georgia. The members of the Legislature are to take the test oaths, except those whose political disabilities have been removed by act of Congress. The attempted expulsion of the colored members of the Legislature is annulled and declared void. The President of the United States is required to station in the State of Georgia a sufficient armed force to carry the act into execution, and its officers are required to render aid and assistance in the administration of the Government on the demand of the Governor.

We hope no recess will be taken by Congress until this, or a similar bill in relation to Georgia, shall have become a law.

PERSONAL.

REV. JOHN W. CHADWICK will lecture next Sunday evening, (April 4th) at his Church, in Brooklyn, on "The Bible, What it is not, and what it is."

Hiram Powers, the American sculptor, has completed a marble bust of Rev. Dr. Bellows for a private gentleman of this city. It will arrive here in a few days, when it will be put on exhibition in the Academy of Design.

A private note we have received from Richard D. Webb, dated Dublin, March 13th, 1869, announces his safe arrival home, after a tolerably quick, though cold, and rather comfortless passage of ten and a half days from land to land.

Peter Cooper has recently given the Trustees of Cooper Union $20,000, to be applied to purchasing a complete set of mechanical models, illustrating every conceivable form in which power can be applied to machinery. The models will be procured in Darmstadt, Germany and will be about 2,000 in number.

The Tribune of Tuesday says:

"Mr. Theodore Tilton has returned to the city after an absence of three months. Mr. Tilton has had a brilliant and successful lecturing tour in the West. His friends will be glad to know he returns in the best of health and spirits."

The Worcester Spy says:

"'Whittier' is the name of a new first class ship built by John Currier, Jr., and owned chiefly by the Cushings of Newburyport. The poet who has done so much to enhance the fame of the Merrimac replied thus to the request for permission to pay him this appropriate honor: 'In the course of my life I have done something in the seafaring line as well as in Spanish castles, but unfortunately my ships rarely come to port. It is a satisfaction, therefore, to feel that I have now an interest in a stauncher craft, substantial as oaken ribs and copper bolts can make her.'"

The Richmond (Va.) *Dispatch* says:

"Two years ago a colored soldier applied through an agent in this city for back pay and bounty from the government, signing his name by mark to the necessary papers. A short time ago other papers were required by the Department, and the colored boy, in the meantime having learned how to write, signed his name in full without the mark. This the Department declared to be a forgery until convinced by evidence of the agent that the boy had learned to write his own name while his case had been going through the slow lengths of red tape."

Robert Purvis, Esq., in a letter, dated Byberry, Pa., March 30th, commenting upon the pending Suffrage Amendment and the negro-hating, rebel Democracy, writes:

"I rejoice, with no ordinary emotions, at the action of the Pennsylvania Legislature, in enrolling the State, among those, that have adopted the Fifteenth Amendment to the Constitution; regretting however, the incompleteness of the Amendment in its provisions, in not ignoring sex as well as color. Thirty years ago the political disfranchisement, of the 'colored' citizens of this State was effected, by the infernal Democracy in their mis-named 'Reform Convention,' and how consistently and persistently they have continued the persecution, of their victims! From the profoundest depths of my indignant soul, I pledge eternal hostility to this accursed party, who makes to-day its record of infamy

complete, by the unanimous vote in both branches of the Legislature against the adoption of the Amendment."

Yours, with best wishes and regards,

ROBERT PURVIS.

The following from Prof. F. W. Newman, received by the last steamer, though not written for publication, we take the liberty of presenting to our readers:

1 DOVER PLACE, CLIFTON, BRISTOL, (ENGLAND), March 11th, 1869.

TO AARON M. POWELL, Esq.—*Dear Sir:* I am afraid I have run beyond my year for THE ANTI-SLAVERY STANDARD. I have sent to request Messrs Baring, Brothers, London, to instruct their agent in New York to pay to your demand the equivalent of £4 (four pounds sterling). I intend this to be: 1st, prepayment of a year for THE ANTI-SLAVERY STANDARD; 2d, the balance to go to your fund for supplying THE STANDARD in the South.

I congratulate you that Andrew Johnson has gone out of office without bringing on the Union anything worse than some thousands of murders of loyal and innocent men, the loss of prodigious opportunities, and a struggle still to be undergone against the Southern landed aristocracy. That you should surmount all your difficulties safely and quickly, is of eminent importance to England. Our immediate future is certainly dark enough, from the drink traffic, the cotton famine, the bank failures, the strikes, the absorption of land in few hands, and from political complications.

I am, faithfully yours,

FRANCIS W. NEWMAN.

Our Boston Correspondence.

BOSTON, March 29th, 1869.

YESTERDAY was Easter Sunday. I say this, dear STANDARD, not mistaking you for an organ of "Ritualism," but to mention a pleasant fact that occurred upon, and in harmony with, the day so much valued by a large portion of Christendom.

If you read the papers that call themselves "religious," you will have seen that (with their customary disregard of truth when speaking of opponents) they stigmatize the current series of Sunday afternoon meetings at Horticultural Hall in this city as meetings of infidels, and held expressly for the diffusion of infidelity. It happens that one of the finest discourses of this series—which is saying a great deal—given yesterday by one of the speakers most prized, both by the Managers of this course and by the public, was a reply to the charges of a few eminent writers against Christianity, and a vindication of the claims of Jesus to our veneration and gratitude, and of his doctrine to preeminent consideration above all the other religions of the world. Mrs. Julia Ward Howe was the speaker, and her discourse was entitled "The Religion of America, as it is, and as it shall be."

Mrs. Howe began by giving some of the early stages of her thought and feeling on the great subject of religion. On finishing "Paradise Lost," she was impressed with the conviction, "Either God is not omnipotent, or hell is not eternal." She was confident of the unity of God, and thus could not accept the theory of the Trinity. She gave due consideration to Theodore Parker's doctrine of the "Transient and the Permanent in Christianity." She watched the progress of those practical reforms which, taking Jesus at his word in the conception of human rights and sanctities, have sought to realize them during the last quarter of a century. She surveyed the arbitrary limits of Positivism, the supreme authority of Physics, the great and fervent *résumé* of Spinoza, and the more daring and solid method of the ideal philosophy. And, having given earnest ear to the existing discords and the existing harmony, she finds the latter the larger and the deeper truth of the two.

Of the religion of America, as it is and as it shall be, Mrs. Howe is satisfied, first, that it will not be hierarchical. It will not include the inviting of one class to the literal poverty and humility of the Gospel, while its opposite shall enjoy the same only in the symbolical form of professional phrases. The mansions built for souls will not be divided into cellars and garrets for the lowly on one side, and halls and bowers for the lofty on the other. The poor man will not continue to be taught that he is to be poor in thought, sordid in culture. To the poor the Gospel shall be preached; the lesson not of the fall only but of the *rise* of man. Education will not continue, as now, to render the privations of poverty more absolute, beggaring at once the minds of the poor, and the hearts of those above them. The day of church-schools, the doctrine of instruction in layers, must cease. If all should say "Our Father," all must equally say "Our Brother." All should ask the same grace, and expect the same illumination. It is a highly significant fact that the very portion of the church most thorough in its claim of the right of hierarchy is growing democratic in America.

As to "Ritualism"—the doctrine that God is to be looked to in one special place, over the altar—that He, the Infinite One, is in a state in which blood shall pacify, and incense shall please Him—that pretty fingers are most piously employed in embroidering altar-cloths for His service—that the convent may supersede and deride the domestic sanctities of woman—that the poor and the ignorant shall be taught always to remain so—that the priest shall be a posture-master and the church a toy-shop—it is plain that the religion which is to reconcile the problem of all races in America is not to be ritualistic.

The question then comes up—Is this religion to be Christian?

Christianity has had many opponents. In former times she struggled with, and conquered, Jewish intolerance, Greek subtlety, Roman materialism, Germanic barbarism. In later times she has been assailed by the Encyclopedists, the French revolution, the criticism of Germany. In spite of their opposition, she has annexed to her domain numbers of all nations and all classes; and though sister faiths yet hold large countries and count innumerable subjects, she predominates by the best laws, the fairest commerce, the noblest æsthetic, the clearest and closest society.

Still, the question arises, does all this belong of right to Christianity, or does her name, reverend with age and tradition, cover an usurpation?

Mrs. Howe here alluded to the debates lately current upon this question between two parties in the Unitarian Church. One set demanded, another set refused, explicit confession of Christ as the Saviour of the world. This formula, the latter said, was more liable to literal than to symbolical interpretation; and the miracle of the soul's metamorphose by reason of the blood was as violent and as far-fetched to sober reason as the miracle of the liquefaction of the blood still current in the Romish Church. After much debate on both sides, the party claiming to be free from a party test refused to go outside the Christian church. Brothers, said they, we will not join in the worship of phrases and types, even the supremest; but we belong as much within the pale of Christianity as you do. And thus, substantially, the thing has remained.

But, some time later, a treatise read in this city demanded that Christianity should be shut up within the narrow limits of the Messianic idea, and left there, as a system insufficient for the further guidance and culture of mankind. The ethics of Christianity, it said, had in them nothing to distinguish them from other ethics. They did not differ from the Confucian, Buddhistic, Platonic moralities. The idea of a special mission of Jesus and his disciples was the Christian feature in Christianity. This mission was an heroic illusion, to be pardoned, but not received. The rulership of Christ was arbitrary, even though interior only. It was in fact a soul-slavery, Christ was its amiable despot, and the millions who now invoke his name were belittled by superstitution and imitation in a day which demands the autonomy of virtue and the individuality of persuasion.

To many of the hearers of the treatise referred to in the last paragraph, this confinement of the essence of Christianity to the Messianic statement was amazing, almost ludicrous. Had the writer power to sew up the world's faith in a sack and drown it? "Wait a bit," said Patience, "and see if it drowns." And after a little time and thought it seemed that not Christ was in the sack, but Mr. Abbot's image of him. A crowd of witnesses come forth to testify in behalf of Jesus.

"In an age of absolutism," said the fisherman, "he exalted the claims and dignities of humble men. He gave us thrones from which to judge the tribes of Israel, as later truth always judges elder error."

"He suffered none to cast a stone at me," said the woman taken in supreme offence; "nor to rebuke me," said she of the alabaster box and precious ointment.

"He was our liberator," said the slave. "He was our model," said the benefactors of the human race. "He was our advocate," said the weak and sinful. "He was our champion," said the women.

But now as to *what* he said. He begins not by cursing, but by blessing; and he blesses those who are most in need; the insignificant, the poor in spirit, the meek, the persecuted for righteousness' sake.

What are his precepts? Do not perform good deeds to be seen of men, for then they are not good. Let good be followed for good's sake. Be not so devoted to personal adornment. Your body is more wonderful than anything that you can put upon it. Mrs. Howe here asked if Paris, or New York, or any part of Christendom had outgrown these lessons.

Again, he says—If even at the altar you remember an act of justice left undone by you, forsake the act of worship for the act of righteousness. Pray to God when you shall have restored the right of your brother, and not till then.

Again—Love your enemies, and desire that God would love them. And again—Giving is more blessed than receiving. And again—Let others receive from you all the good offices you can desire from them.

Of these precepts and the many more such Mrs. Howe said that we have been so brought up in the hearing of them that we do not imagine how different an aspect the world would bear without them; and, moreover, we are so habituated to a passive reception of them that we do not realize how their energetic pursuance would enlarge and elevate our lives. Even in its passive state, Christianity does much to restrain gross and brutal vices; but when it becomes active, it brings new eras of reform and redemption.

Mrs. Howe especially took issue with Mr. Abbot on his assertion that Roman Catholicism was the true development and culmination of the Christian idea, and that Protestantism was the beginning of its decline. It is the Roman faith, not Christianity, which has culminated and declined. Not in the convent, but in the world, Jesus lived and wrought. When Luther, from a Christ-worshipping monk, became a Christ-illustrating man, did Christianity lose by the exchange?

But Protestantism also had its futilities of doctrine and practice, still teaching some of the worst features of the Roman faith. It held the same vicious theory of atonement; and in its zeal to claim authority for the Bible rather than the Church, it introduced a worship of the letter of that book utterly at variance with its spirit.

Puritanism was the daughter of Protestantism, and representative of its youngest and most progressive ideas. It was Protestantism freed from hierarchical conditions and aristocratic prejudices. Each in turn had gained something that was unknown to its predecessor. "God cannot be bought and sold," said Luther. "God cannot be commanded," said the Puritans. In so far as He is in us, we can obey none other.

The lives of the Puritans were nobly filled with zeal and labor. Their system ran somewhat into the worship of formulas, and renewed the Jewish absoluteness and intolerance, but its sincerity, its individuality and its sociality were Christian, and not anti-Christian.

Liberalism, the descendant and antithesis of Puritanism, is also Christian. Liberalism, taking the word at first hand, and fighting its way through the ante-chamber of ghosts and traditions, enters the throne-room of truth, and confronts the Highest with no other fear than that of not beholding Him. But here, dazzled with excess of light, she turns backward and sees one firm finger pointing in the true direction, from a figure shining and crowned. "Shall I worship thee?" asks the neophyte. "Worship Him whom I show thee," is the response; "but if thou wilt serve God and man, *learn of me*, for I have served."

If Jesus could take some men at their word, and taking away himself, remove his gifts also, how rapidly would our institutions shrink and darken! To take Christianity out of New England would be far more fatal than it would have been to leave New England out of the Union. The greatest values of our present life and literature lie within the scope of practical Christianity. Our day is such as the doctrine and example of Jesus have helped to make it. Even Hume and Bayle belong in the Christian series, not out of it. Channing and Parker belong to its generation; nor are Mr. Abbott and those whom he represents outside its borders. We should be perhaps farthest from Christianity in some pulpits in which exaggerated devotion is paid to its name.

Mrs. Howe then went on to speak of those teachers who inculcate Christianity in a polemic and dictatorial fashion, and infuse into it a Jewish spirit; who make war not so much against the spirit of worldliness and error as against the innovations of progress. These men speak copiously of "our Lord Jesus Christ," and claim to be commissioned by him, though showing not a trace of his nobleness of spirit. They make constant and mechanical use of the name of Christ at the conclusion of their prayers. But he whose name they use thus freely did not introduce us into formal, but into real association with the divine. His disciples were to pray after his fashion because it was much simpler and more sincere than any previously existing fashion. The true following of Jesus is the sincerest saying of what one has to say, and the most strenuous doing of what one has to do. His example was one of independence and autonomy, not of derivation and imitation. Was he original in order that we might be imitative? Plainly, we are to be ourselves, as he was himself.

The slavish use made by many Christians of the name and personality of Christ, repeating his name as the justification of all their petitions to God, look as if they had not got beyond the ante-chamber in their relations with the divine. They are always sending in a letter of introduction, but always excusing themselves from appearance in person.

America, Mrs. Howe thought, was the only country in which Christianity could be fully developed without a forcible revolution. We have broken with the old civilization and begun a better. We have admitted the alien to easy citizenship; we are proceeding to undo the mischiefs of slavery by making the slave our political equal; we must now put civic weapons into the unarmed hands of women, that their children may not be the offspring of a master and a thrall, but may be born free; and then, having attained the limit of political enlargement, we must penetrate the hidden meanings and philosophies of things.

Mrs. Howe closed with a very beautiful allusion to the significance of the day, presenting her discourse to her hearers as an Easter offering. Her earnestness seemed to inspire the audience. No lecture of the course has been listened to with deeper interest. Next Sunday afternoon, a paper will be read by Ralph Waldo Emerson.

NORTH.

LETTER FROM MRS. ELIZABETH B. CHACE.

WOMAN SUFFRAGE IN RHODE ISLAND.

VALLEY FALLS, R. I., 3d mo., 23d, 1869.

To the Editor of the Standard:

THE Legislature of Rhode-Island, after giving to the petitioners for Woman Suffrage, a patient hearing before the Judiciary Committee, and afterward discussing the question in the House of Representatives at four sessions of that body decided, by a large majority vote, in accordance with the recommendation of the Committee, that "the petitioners have leave to withdraw;" on the ground that only one-tenth of the women of the State have expressed a desire to vote; and, therefore, the time has not come to make such a change. Mr. Stillman of Westerly, a young man, holding his seat in the Legislature for the first time, urged the adoption of a Constitutional amendment, giving the ballot to women, in a very logical and eloquent argument, occupying several hours during the discussion. By persistent effort, under a shower of ridicule and bitter sarcasm, he obtained the postponement of the question from day to day, and thus secured a thorough hearing for all the friends of the movement in the House, the Speaker always treating the subject very fairly.

George L. Clarke, one of the early Rhode Island abolitionists, son-in-law of the venerable Wm. Chace, also made a most excellent speech during the discussion, presenting the question in its moral aspects, and administering a wholesome rebuke to the low jesting of some of the speakers in the opposition, assuring them that the influence of women is needed to dispel vulgarities of this sort. Among the speakers on the other side, was Amos C. Barstow, President of the R. I. Temperance Union, and formerly somewhat of an Anti-Slavery man. He took the ground that it is anti-Scriptural for women to share in the duties of government,—forgetting that the same argument was formerly used with as good reason against the abolition of slavery, and is now urged against the principle of total abstinence from all intoxicating drink. But, amid jeers and sneers and all false reasoning, Clarke and Stillman, aided by Collins and Sayles, two Providence lawyers, and a few others, made a gallant fight for justice and the true interest of all. But the politicians were not yet ready to risk their chances with the people by the adoption of the amendment. Our friends tried to get the question postponed to the next session, but in vain. They gave us "leave to withdraw," and the *Providence Journal*, which has been giving it some little attention, says the subject is buried. We do not so understand it. We intend to canvass our little State thoroughly during the next few months, and, when our wise men sit in Council next winter, we expect to show them that not one in ten, but one half at least of our Rhode Island women, and all of our best men, desire a government based on the principles of the Declaration of Independence.

A few colored people connected with the Bethel Church in Providence, have commenced a series of meetings, to discuss this question of woman suffrage. They invite the public to attend, and have very warm debates. A young colored girl, who, in the days of our caste schools, was refused admission to the high school on account of her color, but who now stands well in the senior class in that institution, is doing herself credit and the cause good service, by the ability and propriety of her speeches in these meetings.

But there is much work yet to be done before the people of this country will see clearly that equal rights before the law and an equal share in the government for women, are needed to make of our nation a true republic. There is much to be done in the household, that the women themselves may be properly instructed. The friends of the movement should see to it that their neighbors do not go wrong for want of knowledge of the right. I hope the readers of THE STANDARD will very generally subscribe for *The Woman's Advocate*, which thus far so well supplies the need existing everywhere to awaken thought on this subject. The three numbers already issued are excellent in quality and it is in good form, to lend to one's acquaintances. So well conducted a journal devoted to this reform, should not fail for want of support.

E. B. CHACE.

LETTER FROM BENJAMIN EMERSON.

HAVERHILL, MASS., Feb. 25th, 1869.

To the Editor of the Standard:

IN THE STANDARD of Feb. 20th I find an Essay written by Mr. Francis E. Abbott of Dover and read before the Radical Club of Boston, which I feel constrained to notice. He says: "The truth or falsehood of different religions is a matter of degree. The worst has some truths; the best has some errors." With this charge before us let look at the teachings of Jesus. Take his sermon on the Mount. Where do we find its equal for clear truth? Read his benedictions in the first chapter. How encouraging to those who are striving to do right and to those who are persecuted for righteousness sake. He teaches us to love our enemies and do good to those who hate us that we may be the children of our Father who is in Heaven. All through that sermon many new truths were delivered and enforced with that plainness which must carry conviction of their importance to every conscience not hardened by crime. In the 12th verse of the 7th chapter, He says: "Therefore all things whatsoever ye would that men should do to you do ye even so to them; for this is the law and the prophets." This is a perfect standard! If lived up to it would cover all our duty to each other and remove oppression and every evil from society. In the 24th and 25th verses in the same chapter, He says: 'Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock.

And the rain descended, and the floods came and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock." In verses 26th and 27th he adds: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it."

We find Jesus going about doing good and reproving sin wherever found. His teachings where clear, and when received and followed upset all false systems of religion. He taught his disciples to do right, under all circumstances and leave the result with God. He always taught them that God would grant all needed help to those who came to him and asked it. I cannot see the force of Mr. Abbott's claim that the system which he adopts should be called "Free Religion" in contrast with Christianity.

Jesus said to those Jews, who professed to believe on him: "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free." Again we read: "The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

What *can* be more free?

How dark are all the ideas and sayings of Plato, and Socrates and all the other heathen philosophers, in comparison with the teachings of Jesus. Nearly all the light and interest in other systems are borrowed from Christianity, although those who borrow are loth to give credit.

Mr. Abbott says "The first great interference with the ideas of the primitive church was made by Luther, Huss, and Wickliffe." He adds "The next step must be out of Christianity altogether."

I presume, from these remarks, that he means to convey the idea that the church with which those reformers interfered was the same as the Christian church of the present day. *That* was in fact, however, an apostate church, which persecuted and burnt at the stake multitudes of the disciples of Jesus.

I consider the interference of those reformers as the break of day; and that Christianity has been extending its influence ever since.

We see the contest going on now, in this nation, between those who wish to live up to the perfect standard set up by Jesus, and those who, though they hear, refuse to do. The old Whig and Democratic parties have shared the fate of the foolish man, who built his house upon the sand; and if the Republican party fails to do its duty and deal justly, *that* also must meet the same destiny.

Yours, for the Truth,

BENJAMIN EMERSON.

A DISCOURSE BY REV. SAMUEL JOHNSON.

THE BOSTON HORTICULTURAL HALL MEETINGS.

THE Rev. Samuel Johnson, of Salem, was the speaker at the "Sunday afternoon" meeting in Horticultural Hall yesterday afternoon, his subject being "The Piety of Pantheism and its Relation to the Age, as illustrated in the Higher Forms of Hindu Philosophy and Faith." Mr. Johnson's wide reputation as a profound student of Oriental religious and philosphical literature, especially in the Sanscrit tongue, attracted a very intellectual audience, comprising many well-known writers and speakers. His address was in substance as follows:—

He began by saying that in these days we are all seeking absolute religion. But this is surely in the very fibre, and has been germinating in every vital form of faith. What we want is simply the largest recognition of human nature.

TREATMENT OF HISTORICAL RELIGIONS.

How are the great historical religions to be treated? Christianity expects to absorb them, but Christianity is fragmentary and imperfect, like the rest, and must not be confounded with modern civilization as a whole. It has had little success outside the Aryan family of nations, and even here is giving way to a freer Theism. The hundreds of millions of the Oriental world are not destined to bow to the name of Jesus, and accept Christian symbolism. Old civilizations never exchange their ancestral Scriptures and personal idealizations for those of other races. To escape their own idolatries of this kind is to be freed into one absolute religion of principles. The spirit has something better in store for mankind than to hang fast on one historic name. The various religions, like the various races, are brought together at last to rebuke conceit of special claims, and to secure the largest appreciation of God in Man. To stand where this appreciation is possible is the first of duties. His discourse was a fragment of the fruit of many years' study in this direction, and he presented it, not with the claim of having fathomed a topic which our largest scholarship does but open, but with the claim of speaking on the theme we can least of all afford to forget. The soul is the greatest of all themes, and his discourse was of thinkers and seers who could think and dream only of the soul. It was not his purpose to exalt Hinduism at the expense of what is good in Christianity, but simply to pay to justice a debt not generally allowed to be due.

THEISM THE NATURAL FAITH OF MAN.

The Polytheism of the ancient world covered a deeper faith in one Supreme God, the germ of which is unfolding in the earliest stages of social growth. Poet, philosopher and saint are blended in the wonder and awe of the child. The soul is clearer-sighted than the understanding, and anticipates Unity, the marvellous sum of science. In all the old religions is traced this sense of a Supreme Unity; but to find it in its utmost absolutism we must appreciate the Aryan Hindu and his passion for pure thought in its ultimates. All forms of the conception were involved in the fulness of his idea, "Spirit alone is this All." And all names by which man has ever expressed his sense of Infinite Power and Good, were given to this One Soul of the Universe. The Veda was at once Pantheistic and Theistic.

THE WORSHIP OF THE ABSOLUTE.

The poet-philosophers who wrote the Upanishads many centuries before Christ, sought to express Unconditional Being as the ground of all thinking and believing. When they spoke of Deity as "It," and "That," they were but refusing to limit God by human conditions. The neuter Brahm was neuter only because transcending all sex. Brahm meant the absolute Real, and is repeated in different forms through the ages and in all religions. Without such a basis of absoluteness to rest on, there is no sanction for morals, no proper recognition of the eternal and divine. This final appeal to the Impersonal, not as the Unintelligent, but as the Universal and Substantial, must offset that idolatry of Specific Will and Purpose which Christianity has derived from its Shemitic origin. We must go behind such specific forms, and affirm that Truth, Right and Intelligence are God. The man-worship and work-worship of Christendom is as one-sided as the absorption of the Hindu in his dream of the Absolutely Real. Our practical ideal is yet to be debtor to the Oriental dream. That scrimping of the Divine within the face of one idealized man, which passes for saving faith, shows what need there is of the abstractions and universalities of pure Thought. These are quite as necessary to the recognition of principles as the spirit of love is to their application. This truth, if not almost unknown to the teaching of the Christian Church, is to it, at least, the sum of heresy.

THE HINDU WORSHIP SPIRITUAL.

The Upanishads show in their writings conclusively that Life and Love belong to this conception of the Deity. It is an error to suppose that Spiritual Pantheism, because it absorbs all in Deity, is inconsistent with the belief in individual existences. It simply declares that their essential life is one in God, and that they must not be held to be outside and separated from this their real being. Nor does it identify Deity with the mere sum of these distinctions. The Bhagavadgita and other poems show that Brahma transcends as well as absorbs all beings. This idea that man is of one nature with what he worships, this surrender to the whole so that self was not distinguished from it, is not analysis, nor science, nor Hebrew fear, nor Christian prayer, nor Greek self-assertion, nor modern self-dissection; but it is the eternal poet, child, saint, lover in man; and that will be a closer walk with truth which shall teach us that it is not self-deification but the very spirit by which self-deification is to be escaped. "Whoso knows truth, becomes truth," was the sum of this philosophy. To Know is not divorced from To Be in the simplest and the highest worship. Intenser faith, will, love, are always thus lost in their ideal purpose, and subject and object one.

IMMORTALITY.

Hindu philosophy is full of questionings into the mystery of Being; and the questions are invariably answered by affirmations of the reality and eternity of Spirit. "The wise does not speak of anything else. His sport is in the soul; his love and action are in the soul." In the story of Nachiketas the secret of immortality is wrested from Death itself by the seeker, who will take no other boon from the mysterious power than this, which Death is most unwilling to bestow. The answer is given in a few sublime sentences, revealing the eternal essence of spiritual Being as "not to be learned by knowledge, nor by understanding, nor the study of sacred books, but to be obtained by the soul by which it is desired. One's soul reveals its own truth." This philosophy did not trouble itself to prove immortality by mere proofs, physical or otherwise, of continued existence after death; but it is full of the higher forms of evidence. "To know God; to know one's self as one with real Being," this was immortality and this the evidence also. How indeed can we ever know ourselves immortal but by experience of what is imperishable, and by knowledge that we are one with it? "To know thyself immortal," said Goethe also, "live in the truth." The various forms in which the Hindus conceived this evidence are shown in many places in their writings.

MAIA.

Maia or Illusion, was the term by which the sense of transiency in all things of masking and disguise of the One by the Manifold was expressed. This was the solution and mastery of evil: "Things are not really so; it is only that I see them so for the moment." Modern science comes back to the same idea in its protean dance of forces. And does not the world mock our stable meanings? Is gold gold when it is tied round a drowning man's waist to sink him? Are the shrewd shrewd when the financial storm sweeps down the giants of commerce? There is room for Maia still. Who sees the world as it is? Maia is still the solution of evil. If sin and sorrow, and wrong and loss, are not to change their aspect as we look back on them from a higher point, then what are hope and growth and Providence? Read between the lines—read loss as gain, fate as freedom, failure as success, death as life. To recognize illusion is still the path to reality. Creation, though declared by the Hindus to be illusion, yet was said to have its substance in divine intent. Their idea that God created the world by a thought, gave deeper hold for the immanence of Spirit than the Hebrew idea that He called it into being by a word, something thrown out from His mouth. The one is a seed of alienation, as the other is a seed of trust. Monotheism must widen into Pantheistic hospitality and freedom.

PANTHEISTIC IDEA OF GOD.

The speaker read several extracts to show that the Pantheistic idea of God was full of the highest spirituality, was capable of freedom, morality, prayer and sacrifice, and nowise involved the desire of self-annihilation in its devotees, a charge which has been unjustly made against mystics. To abide in "the Spirit that is without strife, decay, death or fear" was the substance of the Hindu's yearnings, thus to escape what he called the return to births, the bonds of action, and the illusion of separate being.

HINDU ASCETICISM.

All the earnestness and spirituality of this faith could not save it from ascetic extravagance and renunciation of the visible world. But faith in the practical uses of this world is not the gift of any Oriental religion; we do not owe it to Judaism, nor to Christianity. The former has done little to bring out these capacities; the latter, in the person of its founder, pronounced the world under doom of speedy destruction. We owe it to Greek liberty and Roman law, to modern science and art, the circulation of thought, and the intercourse of races. It was much for the Hindus, with their absence of social opportunity, to protest so energetically as they did against the power of the senses in their torrid clime, and to affirm even in their most fantastic disciplines that Thought shall master Things. Even the Hindu Yogi and the Christian Pillar-saint have chosen their realm, and to their thought they are masters.

SCOPE OF HINDU PANTHEISM.

The speaker showed that the faith in the rights of mind over matter, which in its lowest forms becomes asceticism and magic, is the germ of the intellectual grasp of the Indo-European race, and that the type of the deepest philosophical and religious systems of the West, as also of the purer Theism to come.

THE SANKHYA PHILOSOPHY.

The Sankhya system of philosophy, founded by Kapila, was described at some length, as distinguished from the Vedanta belief which he had been discussing hitherto, to show the capacity of the Hindu mind for he healthful reaction against an excessive devotion to unity and the disparagement of individual distinctions and liberty. Kapila affirmed that the soul could not really be bound by blind outward forces, even when it seemed to be so; and that there is in each, whether he knows it or not, lifted above the possibility of subjection to evil, watching and waiting its hour, inviolate and indefeasible, a principle of imperishable purity and freedom, a witness and seer; and that to know this and earn the knowledge by the surrender of every lower design, was liberation. That Kapila taught this on the authority of pure reason and appealed to reason alone in proof of it, was an achievement for all ages and religions to respect. The Sankhya philosophy made protest against Bibliolatry in the name of reason, and likewise the Vedanta declared that the wise man throws aside the Veda when he has done with it "as he who seeks grain in chaff." Kapila has been unjustly called an atheist. He objects to an Iswara or Lord only in the sense in which all Rationalists object to a supposed Providence which interferes with the movement of law and a God who works for his own glory. And Kapila did not teach a religion but a system of analytic philosophy. The Sankhya is a criticism rather than a confession of faith. Out of this intellectual protest came the purest Theism, and the most practical humanity in Oriental history, the Theistic Sankhya and Karma Yoga of the Bhagavadgita, and the pure democracy and boundless brotherhood of Buddhism.

THE BHAGAVADGITA.

The speaker gave an analysis of the Bhagavadgita, which he said was one of the grand immortal forms in religious literature, one of the eternal words of the Spirit in man. If it is Pantheism, it is also Theism.

THE DEMAND OF THE AGE.

Goethe said, "I cannot be contented with but one way of thinking; as artist and poet I am Polytheist; as naturalist I am Pantheist;" and the Hindu Brahma hints the demand of this age for unity in a more genial and inclusive sense than has been heretofore recognized in its faith. Its philosophy demands unity of subject with object; its imagination wants the play of Deity through all forms and forces; its piety and humanity must be more than recognition, they must be *expression* of the Eternally Good and True; its God must be more than Creator, must be inmost Essence and Life. The speciality of Jesus and his disciples was a Theism unreconciled with Pantheism. Even the Gospel of John limits the divine immanence to his "Word made flesh."

TRUE MEANING OF SPIRITUAL PANTHEISM.

There is very little understanding of the true meaning of Pantheism, even among its bitterest assailants. If Pantheism is a philosophy that sinks the Spirit in Sense, or confounds Creator with Creation, then it is the exact opposite of this aspiration of the Hindu seers. The sense of mystery leads us everywhere up into the absolute unity of all life in the Infinite Life, and the only practical solution of evil is in the Absolute Good. Undoubtedly common sense is sacred, and its instincts are not to be ignored. But alas for us, if our prayers open to us no higher organs of vision than our eyes or understandings; if the ships, railroads and dollars, the woes and sins of the world, do not sometimes vanish and melt before us into the infinite glory and love.

FATALISM.

Such a doctrine might seem to many to be Fatalism, and destructive to the moral sense. But a religion without fate is unsound. Fate ought to mean not what is desperately bad, but what is impregnably certain. Truth is Fate. Laws of the soul are Fate. If organization is fate, then also is the Best fated, beyond descent and organization to every one, by his own nature and the good that inspheres the world. A God whose sway is not Fate is not venerable. His purpose does not run round his universe and save it. Theism without Fate is Atheism; and Atheism, (so called) yet with justice for Fate, is Theism though it refuse the name. This does not deny the freedom of the will, but places that freedom in the recognition of the laws of its own nature. The saint and hero are Fatalists, and Hindu Pantheism is not irreconcilable with moral energy. The speaker read passages of Hindu literature in illustration of this idea and to show the spirit of forgiveness and heroic love exhibited in its teachings.

SCIENCE AND PANTHEISM.

The Hindu religious sense was not analytic, but contemplative. With the Greek and the Teuton the understanding becomes developed, and the finite comes to its rights. But while for the cunning workmanship of the universe men are all eyes, the immanent spirit recedes from their thoughts. An outside Deism, oscillating between the Paleys and the Voltaires, knows God only as one knows an architect from his house or a watchmaker from his watch. The universe thus becomes a stark machine; God is only seen behind, not in it. But in this way God will never be found, and science is learning that the mystery of the unfathomable life, the immediate energy of intelligence, cannot be exorcised out of law and form. So science brings fresh tributes to the old mystic devotion, clothing it in a new wisdom in things practical and natural, allowing no vain distinction of the miraculous, since Deity, as in the old Pantheistic Piety, energizes in all. To centre the Spirit in one historical person, to see God not in nature and history but behind it only, or entering it once on a time—what is this but a sarcophagus and shroud? Let us dream rather with the Hindu Pantheists that God is here, is All. Science and Freedom supplement the ancient insight to-day.

TRANSMIGRATION AND INCARNATION.

The speaker referred briefly to the Hindu doctrines of the transmigration of the Soul, and the incarnation of the Deity, and described the Avatars of Vishnu. Both of these beliefs he said were the results of a reaction of nature against the strenuous attempt made to extirpate the senses from their religion. They are evidences that men cannot make the living universe flow into the divine life without recognizing the divine life as flowing into and through the living universe. The belief in Transmigration was the earliest combination of the intuitions of immortality and moral sequence, with that mystic sense of the unity of all existence which is the germinal point of the highest religion. The belief in Incarnation meant simply that God is in the universe not as abstraction, but as life, and has as many forms as there are religions; but the highest form is that of an Incarnation in Man. We are advancing into broader forms of the idea; such as God manifest in the conscience and affections of man; and in the social man. Humanity itself developed in the individual and race as it never could have been in any Christ in the past. The aspiration never dies out in the soul because God and the Soul are essentially one.

THE BRAHMO SOMAJ AND FREE RELIGION.

Holding such a faith as this we cannot wonder that to-day, as years ago, in the great Budhistic reformation, the religious genius of this race, shows its capacity for progress. There is growing up in various parts of India to-day the Brahmo Somaj—a Church of God, aperfected Theistic faith which inherits the grand affirmations of the old Hindu Scriptures, yet is not at all bound thereby. It blends the old mystic fervor with the purest practical morality, aims at the religious and social regenerating of India, and reaches its spiritual hands across the seas of race, just as the electric wire is encircling the material globe, to that free religion, which has come out of the Christian as it itself has from the Brahminical dogma, on this common ground. It is from such elements as these that the future religion of the civilized world is to grow.—*The Boston Post.*

LITERARY.

The Springfield Republican says:

"At his final reading in Boston on Saturday, Mr. Emerson made selections from some of the modern English poets, and from Bryant, Whittier, Jones, Very, the Lowells, James and Robert Holmes, Mrs. Howe and Forcythe Wilson, among Americans. Of these, all are well known save Very, and perhaps Wilson. The former is a retired clergyman and scholar living at Salem, who in his youth, when a tutor in Harvard college, wrote two prose essays on Shakespeare and several sonnets and short poems which were published in a thin volume in the early transcendental times. The sonnets are as good as Woodworth's and a few of the other poems are fine. He has written nothing noticeable since. Forcythe Wilson came into notice during the war, of which he wrote some of the best poems—the "Old Sergeant," for instance. He died young, and, like Very, leaves but one slender book to perpetuate his poetic fame."

The Woman's Advocate for April, an excellent number, was issued on Wednesday last. It contains articles by Rev. Samuel J. May, Mrs. Dall, Rev. Mrs. Hanaford, Mr. W. J. Linton, Samuel C. Blackwell, Mrs. Augusta Cooper Bristol and other well-known friends of the Woman's Rights Movement.

The Radical for January presents in full Mr. Linton's essay read before the "Radical Club," a synopsis of which has already appeared in our columns; together with a varied and deeply interesting table of contents.

RECEIVED.

MEMORIAL ADDRESSES ON THE LIFE AND CHARACTET OF THADDEUS STEVENS: Delivered in the House of Representatives. 84 pp. Washington: Government Printing Office.

POEMS. By Augusta Cooper Bristol. 190 pp. Boston: Adams & Co.

The Children's Friend for April. West Chester: E. K. Smedley, Editor.

OBITUARY

REBECCA W. HILLBORN.

A few short months have passed since we were called to record the entrance into the Spirit World of our loved friend, Jane Hillborn. A few weeks since her sister Annie followed. And on the morning of March 21st, their sister, Rebecca W. Hillborn, after a long and suffering illness, which was born with remarkable fortitude and cheerfulness, was again united to those who had gone before. While our heartfelt sympathy goes forth to the bereaved relatives who are left—

"We cannot call them lost,
They are not lost; they are within the door,
That shuts out loss and every suffering thing;
With angels bright and loved ones gone before."

Theirs was a life of usefulness, and the world is surely better for their having lived. They were united on Earth as they are in Heaven, and were ever ready to enter heartily and fearlessly, hand in hand, in any reform that tended to the good of their fellow men. Thus they lived, and may we not say in the language of the Poet

"Death hath made no breach
In love and sympathy, in hope and trust,
No outward sign or sound our ears can reach
But there's an inward spiritual speech
That greets us still, though mortal tongue be dust.
It bids us do the work that they laid down,
Take up the song where they broke off the strain,
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown—,
And our lost loved ones will be found again."

H.

AMERICAN ANTI-SLAVERY SOCIETY.

THE STANDARD SOUTH.

Daniel Neall,	$20.00
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Advertisements.

THE WOMAN'S ADVOCATE.

A MONTHLY MAGAZINE DEVOTED TO REFORM.

THE WOMAN'S ADVOCATE will labor for the legal and political Equality of Woman.

It will also consider the questions of Woman's Work, Education, Wages and Social Status. It will record the progress of the Cause abroad, and aim to be a faithful index of all important Home Movements. A Literary Department will be maintained.

Eminent Writers will be regular Contributors, and articles (to be liberally compensated) are solicited from all friends of the Movement.

The January number contained articles from Frances Dana Gage, Lucy Stone, Frederick Douglass, Miss Kate Field, W. J. Linton, Henry B. Blackwell, Aaron M. Powell, George S. Burleigh, Rev. J. W. Chadwick and other well-known writers. For the current year, arrangements of such a character are in progress, as warrant the assurance that each number will exhibit an improvement in quality and literary excellence.

The February number contained articles from CAROLINE H. DALL, HENRY B. BLACKWELL, LUCY STONE, RICHARD J. HINTON, SAMUEL C. BLACKWELL and others.

A Prize of ONE HUNDRED DOLLARS is hereby offered for the best Story bearing upon the Question; FIFTY DOLLARS for the second best, and TWENTY-FIVE DOLLARS for the third best—the MSS. (not to exceed 100 pp., nor be less than 50 pp., of THE ADVOCATE,) to be submitted in time for award and use by June, 1869. It is hoped by the Publisher that these liberal offers will stimulate writers to a spirited competition for the prizes, and thus enable him to present some of the best serials ever offered to the public.

THE WOMAN'S ADVOCATE will be issued every month; each number containing 48 pages, printed from new type on fine paper, and furnished to subscribers for Two Dollars a year, payable in advance. To Clubs of Four or more, One Dollar and Fifty Cents per copy. Single Copy,

Miscellaneous Department.

THE FUTURE.

BY MENELLA BUTE SMEDLEY.

A FIGURE wanders through my dreams
And wears a veil upon its face,
Still bending to my breast it seems,
Yet ever turns from my embrace.
And sometimes passing from my sight,
It lifts the veil as it departs,
And eyes flash out with such a light
As never dawned on waking hearts.

There is no need of sound or speech
Or toiling through the troubled years,
The rapture of that smile can teach
More than a century of tears.
And this I know, if it could move]
Out of my dreams into my days,
One service of unbroken love
Should fill and crown my life with praise.

Love with no doubts and no demands,
But generous as a Southern June—
Vast brotherhood of hearts and hands,
Choir of a world in perfect tune—
No shallow sunset films to gild
Far summits which we dare not climb,
But ceaseless charms of hope fulfilled,
Making a miracle of time.

How sure, how calm, the picture seems!
How near it comes, beheld, possessed!
It is not only in my dreams
I feel that touch upon my breast.
It thrills me through the barren day,
It holds me in the heart of strife;
No phantom-grasp that melts away,
It seems—it is—the touch of life!

We look into the heart of flowers
And wonder whence their bloom can rise;
The secret hope of human hours
Is hidden deeper from our eyes.
In helpless tracts of wind and rain
The work goes on without a sound;
And while you weep your weak "In vain,"
The flower is growing underground.

We know the lesson; but a cry,
Bitter and vast, is in our ears;
One life of fruitless misery
Shakes all our wisdom into tears.
Thronged by the clamorous griefs that say,
"Behold what *is*, forget what seems,"
I can but answer "Welladay:
There *is* that figure in my dreams."

[FOR THE STANDARD.]

CHINA AND ITS REBELLION.

BY RICHARD J. HINTON.

[Second Paper.]

AT the present time, besides the marauding remains of the Tae-ping Rebellion of which mention was made in the first paper, there are two great Mahommedan movements, one, and probably both of which, have virtually succeeded in making themselves independent of the Imperial government. There is also a very formidable insurrection in a north-western province of China proper, which threatens the security of the administration there and adds to the burdens of the people.

The rebellion last referred to is conducted by clans or tribes of hereditary robbers known as *Tu-feh*. It begun in 1859, and has continued until the present time. These robber bands are computed at 800,000 persons. They have ravaged and burned the country westward to the very borders of Nepaul. The ruler of that Himmalyan country, Jung Bahoordor, who was a valuable ally of Great Britain during the Sepoy rebellion, and has been decorated with a grand commandership of the order of the Bath by Queen Victoria, is nominally a tributary of the "Son of Heaven" at Pekin. The tribute has for years however been a farce. The Nepaulese ruler sent it wherever he pleased, and then only because the presents given in return by the Imperial administration were always much more valuable than the tribute sent. The Emperor wants the eclat of receiving tribute-bearers, while Jung seems to be willing at times to pocket his pride for the sake of what he got in return for this mock homage. In 1864, the Nepaulese ambassadors tried to reach Pekin, but were stopped by the Tu-feh rebellion. The Imperial Court however communicated with them by messengers, received the tribute and returned rich presents worth ten times more than what was offered. The fact is mentioned only as proving that in some way the Chinese Court keep up a desultory and intermittent relation with its pseudo colonial and tributary possessions. These include Thibet, Ava, beside the shadowy connection over Nepaul; Chinese Tartary to the west and south, Manchoria and Corea to the north and east of Pekin.

Some anxiety is felt as to the fate of a considerable Christian community known to exist at Chung-Kiang, an important city in Western China, situated at the junction of the Yang-tze and Ho-tow Rivers. This is or was, the headquarters of the Roman Catholic missionaries, who had there a communion of over two thousand souls. The vicar apostolic of Eastern Szechuen, Monsignor Desfleches, is stationed at Chung-Kiang. From the fact that smaller stations of French priests in the Batanz District, nearer to Nepaul, are known to be safe according to late advices received in Hindoostan from themselves; it is hoped and believed that their chief community has so far escaped the Tu-feh rebels. There are many Roman Catholics in the interior of China, and also a large number of Nestorian Christians—the latter being most numerous in the Western provinces.

Another body of religionists allen to the prevailing Chinese beliefs exists, or rather did, at Kaifungfa, a considerable city in the Province of Honan, situated near the Hwang-Ho, or Yellow River, the second most important navigable stream in the Empire. Reference is made to the Jewish Colony, long known to exist in China but not until recently accessible to travellers. The Rev. W. A. Pattartin, President of the new Imperial University at Pekin, succeeded in visiting them three years since.* He found them to consist of seven families or groups, in all about four hundred souls. They were in very bad circumstances owing to the rebellions in that region, and have been compelled to sell the materials of their synagagues to purchase bread for their poor. The building was a very fine and costly structure erected originally at the expense of an emperor of sing dynasty in 1166. Dr. Martin says nothing remains to mark where it stood but a monumental stone. Their last Rabbi died forty years since, circumcision has ceased to be practised, and "the rites and festivals of the Jewish Church" are retained only in name. The Hebrew language is no longer understood among them, since their Rabbi's death. The Docter has two or three rolls of the law in his possession, two were sent to England some years since and the Chinese Jews yet retain some. The synagogue bore appropriate inscriptions on all its gilded scrolls, and the memorial stone bears the following:

"With respect to the Israelitish religion, we find that our first ancestor, Adam, came originally from India (!) and that during the Chan dynasty the sacred writings were produced.

"The founder of this religion was Abraham, who is considered as the first teacher of it. Then came Moses, who established the Law and handed down the Sacred Scriptures. Joshua handed them down to Ezra, by whom the doctrines of the holy religion were first sent abroad, and the letters of the Jewish nation made plain.

"After his time, during the Han dynasty (B. C. 200—A. D. 226) this religion entered China. In 1164 a synagogue was built at Kaifungfu, as a place in which the sacred writings might be deposited with veneration.

"Those who attempt to represent God by images or pictures, do but vainly occupy themselves with empty ceremonies, and have their minds beguiled by the objects of sense. Those who honor and obey the sacred writings know the origin of all things, and they know that eternal reason and the sacred writings mutually sustain each other.

"All those who profess this religion aim at the practice of goodness, and avoid the commission of vice."†

Fourteen years ago Rabbi Adler of London, had two young men of this people brought from China to England to be educated, intending to send them back as teachers. The Hebrew Foreign Mission at New Orleans appropriated for this purpose $500 for three consecutive years. The Chinese rebellion prevented the original design being consummated, and there has been no tidings until these given by the Rev. Dr. Martin. His interest, which exteuds to the offering of hospitality, at his Pekin residence to a Jewish Missionary, is a noteworthy example of liberal and Catholic views.

The province of Szechuen has been considerably affected by the Mahommedan rebellions, in Gunnan, Chinese Tartary, and the Desert of Gobi—a vast tract of sterile sand over which one of the most important caravan routes of central Asia passes to the Caspian Sea. This trade is nearly destroyed, as is also the overland trade between British Birmah and China. In the latter case it is by the Mahommedan rebellions of Gunnan, and in the former by the Toorkees of the same faith. The Gunnans are believed to be descended from Arabs, and the Toorkees and Toonganese from the same stock as the Turks of Europe and Asia Minor. The Arab-Chinese are believed to have settled in Gunnan in 787. Arabic is cultivated not only as the language of the Koran, but as the medium also of intercourse between the better class. The Mahommedans of Gunnan have never fully merged in the Chinese people proper, while the Toorkees have; speaking the language and presenting the same appearance, though it is very certain not originally of the same stock. The rebellions carried on by Mahommedans are reported to have begun in all instances in resisting the oppressions of local and provincial Manchu and Chinese officials. That in Gunnan begun in 1855 at some famous silver mines worked under the direction of Chinese officials. The Mahommedans have now been for twelve years independent of China and the Pekin government. They have a Sultan of their own and are in every respect self-governed.

To the north of Gunnan the country is in a state of terrible disorder. Along the upper valley of the Yangtze reside a peaceful tribe—agriculturists and artizans. In the same provinces are the Maoustse—a fierce tribe of mountaineers, who are almost altogether uncontrolled and live, like the Scottish Highlanders of old, by raiding on and plundering their industrious neighbors of the valley.

The authority of the Imperial Government is almost altogether set at defiance in the vast territory which lies to the north of Thibet and Nepaul, and includes Eastern Toor-Kistan and Dzungaria, the Desert of Gobi, and the Chinese provinces (proper) of Kansi and Shensi. These two last are known to be full of valuable coal fields, and if controlled by a stable Government so that their resources may be developed, would become one of the richest and most desirable portions of the Empire. A rebellion broke out at Singanfu (Shansi) in 1862, by which the Imperial troops were defeated. This was a Mahommedan movement, and the mufti's called to arms for a crusade in support of the Prophet. In the scenes which followed the outbreaks it is reported that while the Chinese proper, were compelled to accept that faith and were at the same time enslaved, the Manchu-Tarters were, when found, always killed. Beyond Shensi in other revolts which have occured, the Kalmuck-Tarters have sided with the Chinese and the Mussulmen or *Hoai-Hoai* as they are called, have been defeated. These disorders extending over so vast a territory, not only hinder Chinese prosperity and trade, but what is of much more significance, have destroyed an important Russian commerce. The posts of the army of that Empire, lately operating in Bokhara, are pressed very close upon the borders of Dzangana and Eastern Toorkistan, and it would not be difficult to extend its authority over territory only nominally belonging to China and utterly uncontrolled by its Government. Still there are indications looking to active efforts to restore the Imperial authority. An army of 14,000 Chinese troops, partially drilled and equipped in western fashion, are reported to be moving against the Toonganese and aiming to reoccupy the Gobi caravan route.

The devastation attending and the cruelties perpetrated during these rebellions are of the most frightful character. The fact that both rebel and Imperial forces live upon the country is a sufficent evidence of this. Besides, Asiatic armies have never shown anything but a determination to make war as bloody and dreadful as it well could be. In evidence of the devastation caused by the Tae-ping rebellion, the English papers published at the treaty ports, speak of whole provinces being desolated, of the silk culture being ruined by the complete destruction within the ravaged sections of the mulberry trees and of the coccoons, of the inhabitants dying of famine by the millions, and of as many as ten millions being made exiles. The Shanghai *News Letter*, the only paper representing American interests in China, wrote recently of two provinces which have suffered most by the last movements of the remnant of the Tæping rebellion. These provinces are Kiang-nun and Che-Kiang, lying immediately west of Shanghai. The Imperial and Provincial governments seem to have energetically exerted themselves after the Government forces reoccupied them. The people in exile were warned to return by a certain day, under penalty of forfeiting their lands and houses, both in city and country. In the neighborhood of Nankin, the country was more depopulated than in other regions. The Governor-General has offered land to settlers and supplied stock (buffaloes) under certain conditions to those who worked on these devastated lands. An attempt was made, though subsequently abandoned on account of cost, etc., to introduce improved agricultural implements and machinery, such as steam-ploughs and wind-mills, the latter for the purpose of irrigation. In the Nankin district many large proprietors were unable to return and reclaim their lands, because by proclamation they were compelled to pay indemnity to those who had, under the provincial Government, reclaimed the waste places. The indemnity was fixed at three thousand *cash* the first year, two for the second, and one for the third, for each certain portion of land, equal to about ten acres; before he could claim any interest in the proceeds of the land.

In one section, considerably west of Shanghai, embracing nearly two hundred miles square, the Chinese estimate that not more than two out of ten of the former inhabitants now remain. The greater portion died of starvation in the latter part of the rebellion. The entire section is desolate, and the future dwellers in this wilderness live in constant dread of wild beasts. Catamounts, panthers, boars, wolves and wild dogs are numerous, while it is declared that the little crops planted are almost universally destroyed by the birds and burrowing animals.

It is the policy of the Imperial government to make a "virtue of necessity" and remit all taxes, duties and imposts, and generally in addition considerable sums of money are donated from the Pekin treasury. The Provincial Governments—which have after all, especially in perils like those that rendered the provinces named so desolate, but slender relation with the Imperial Administration—also follow the same policy. Generally they do so under directions from Pekin, which fact of course adds to influence of the dynasty and its administration with the Chinese masses.

Late advices from China, bring files of papers from Hong-Kong, San-chow, and Shang-hai; and from them it would appear that the Government is making continued progress in the suppression of these rebellions. In the Southern provinces where it yet has considerable vigor, an entire change in the military administration has been made, and in place of the Chinese troops hitherto employed, the Emperor has sent a large army of Mongolian horseman, an irregular cavalry who well handled ought to be equal to the task of "stamping out" the remains, vigorous though they are, of the great rebellion there. Leading Manchow generals are in command, and the foreign residents appear to anticipate good results.

*Letter of Dr. Martin in the N. Y. Jewish Times of the 29th inst.

†Dr. Martin quotes this translation from the 20th volume *Chinese Repository*.

IN one of his late readings in Boston Mr. Emerson took Milton for his text, and said of him some of the best things that anybody has ever said. He repeated what he said in his lecture on Milton more than thirty years ago, that he "stands foremost of all men, in literary history, in the power to inspire." In this quality Mr. Emerson ranks Milton before Shakspeare, Pascal or Fenelon. He read much from his prose works, especially the "Areopagitica,"—from "Comus" and from "Samson Agonistes," though he rather avoided "Paradise Lost." After reading the Echo song in Comus, beginning

"Sweet Echo, sweetest nymph that liv'st unseen
Within thy aery shell,
By slow Meander's margent green," etc.,

he said that Tennyson was the only other English poet who had written a good echo song—meaning the "Bugle Song" in the "Princess." He thought "Comus" the noblest praise of chastity ever written, and spoke of "Samson" as a dramatic presentation of Milton's own experiences. Some of his audience were old enough to remember the lecture on Milton, and some had read it in the *North American Review*, where it was printed in July 1838. Probably if Mr. Emerson were to reprint it, he would change some parts of it, but much of it could not be bettered. Of Milton's prose he there speaks with somewhat less praise than he would now award it, and he denounces the "Defence of the People of England" as unworthy of Milton, whose prose he says, "shows all the rambles and resources of indignation." But of Milton as author he said—"Human nature in these ages is indebted to him for its best portrait. Lord Bacon shrinks and falters before the absolute and uncourtly Puritan." Pursuing the same line of thought he says that the type of character seen in Bacon's essays is "a great man of the vulgar sort," that "the man of Locke is virtuous without enthusiasm, and intelligent without poetry;" while Milton showed "Virtue in her shape how lovely." "Among so many contrivances that the world has seen to make holiness ugly," said Mr. Emerson in 1838, "in Milton, at least, it was so pure a flame, that the foremost impression his character makes is that of elegance." It is a pity that this, and the other critical lectures of that period—on Burke, on George Fox, on Michael Angelo, etc., cannot be published with Mr. Emerson's latest emendations. They would make a volume of rare excellence, and it would well employ the author's time to edit them.

STRIFE AND VICTORY.

BY MRS. L. I. VINING.

EVERY nature holds the essence
Of a grand and Godlike power,
Only needs its conscious presence
To grow worthy of the dower.
When within new impulse crieth,
Quick the voice Divine repleth.

God has put no chain on spirit,
Set no line, no sword-girt tree;
All his kingdom we inherit,
Boundless as immensity.
What then keeps our souls from soaring
But distrust, our strength ignoring?

Does the bee, in rose imprisoned,
Wait for sun to burst the leaves?
No! It struggles, and dew-christened,
Soon its liberty achieves.
Shall we, wrapped in earth's soft pleasures,
Wait till death reveals our treasures?

Lo! the lamb that seeks the mountain
Does not pause for tempest's shock;
Heeds not grass nor cooling fountain,
But leaps bold from rock to rock.
Ease! weak man thou oft allurest,
But the roughest path is surest.

Ah! we learn the lesson slowly
That our strength is in our will;
Be our mission high or lowly
All our task we can fulfil.]
Conflict, patient till victorious,
In the sight of God is glorious.

BROOKLYN, 1869.

WHAT THE CUBANS ARE FIGHTING FOR.—The Cubans, if we may credit their own story, told officially and from mouth to mouth, are fighting for

Representation,
Severance of Church and State, and
General emancipation.

Every one of these are principles traditionally dear to the American people, and ends which we have been taught to believe just causes of war.

Cuba has to-day no representation in the Spanish Cortes, and never has had. She has not been offered even that constructive representation with which we were sought to be deluded in colonial times. She has no voice in determining the amount or the method of collection of the taxes which she must raise. These taxes, again, are not invested nor spent for her benefit, nor has she any power of any kind over them. She is simply the coffer of the Spanish throne.

The consequences of this disability are those which have always followed it, and are not few:

A burdensome standing army weighs down and impoverishes the island.

The rule of the Captain-General is absolute and arbitrary.

The exercise of the right of petition has been followed by expatriation and imprisonment.

The corporate association of the people for the purposes of science, art or commerce has been discountenanced and impeded.

The ports of the island have been closed to foreign ships for the purpose of creating a monopoly for Spanish bottoms.

But why enumerate a lengthening list of evils? For this cause alone—taxation without representation—we went to war, and deemed the step well and prudently taken.—"*The Revolution in Cuba*," *in March No. of Lippincott's Magazine.*

CRESCENDO.

PASSIONS are Janus-faced—to good or ill
Each may be turned, obedient to man's will.
Each thought or word's an impetus which spreads
Its countless progeny around our heads.
Life is but action—Death is only rest,
And he sleeps calmest who has worked the best.
Work on, work ever, counting not the pain,
Or much or little, labor hath its gain;
Columbus, on an unknown ocean hurled,
Sought but an island when he found a world.
Then scorn in idleness thyself to please,
Wooing man's living death—luxurious ease.
Nor epicure nor stoic be thy name,
Life hath a better use—a nobler aim.
The soaring eagle stoops not to catch flies—
Immortal man should seek what never dies.

Phrenological Journal for April.

A WONDERFUL EXPERIMENT.

CLOCK TICKS PASSING OVER SIX THOUSAND MILES OF TELEGRAPH WIRE—DISTANCE ANNIHILATED.

From the Buffalo Commercial Advertiser.

As previously announced by us, the United States Coast Survey officers have been engaged for some time past in making astronomical observations, by the aid of telegraph, between the cities of the far West and Cambridge University.

For the purpose of arriving at the difference in mean time between San Francisco and Boston, the wires of the Western Union Telegraph Company have nightly been connected, for nearly a month past, from one side of the continent to the other, and the ticking of a chronometer in Cambridge University has been observed and recorded in San Francisco with a most remarkable degree of accuracy.

This is done by connecting the pendulum of the chronometer at Cambridge with the wire in such a manner that the main circuit is broken and instantly closed again at every beat or tick of the time piece, and the result is that each second of time of marked by the chronometer at Cambridge, goes forth from the university on the Atlantic coast, and with almost the speed of lightning itself, hurries on over the magic wire, passing through intermediate cities, towns and villages, across rivers, over mountains, and along the open country, until it finally reaches the recording instrument on the Pacific coast, in all its original fullness of pulsation. Think of it once! The ticks of a clock in Boston are heard and recorded in San Francisco almost at the same itstant that they reached the ear of the observer in the first-named place!

Any time during an evening of the past month, a visitor to the operating rooms of the Western Union Telegraph office in this city might have heard one of the little instruments beating the measured time of the sixtieth part of a minute, with the monotony and regularity of a chronometer itself. Tick! Tick! Tick! One, two, three, four, *five* minutes elapse, and then the little monitor ceases. Back comes the answer from San Francisco to Boston: "All right! your second signals came good, and have been recorded for five minutes. Go ahead five minutes more!" Again, tick! tick! tick! for five minutes, and then San Francisco says again: "All right: are you ready to take my signals?" And the answer from Boston is: "Yes, go ahead." Tick! tick! tick! says San Francisco for the allotted five minutes. Boston says, in his turn: "All right!"

But, notwithstanding the speed with which these pulsations of a clock fly from one side of our continent to the other, it is known that there is a loss, a very slight loss, of time in the transmission. How to arrive at this loss and measure is the next question. Nothing easier; a second wire is switched into place, a "repeater" added at Boston, and presto! 'tis done. Now the clock ticks made at San Francisco rush on the wings of light over the three thousand miles of wire to Boston and back again to San Francisco over the second wire, and record themselves at the point of starting, in something less than sixty seconds of time, having, in the interval, travelled six thousand miles. Last night witnessed the successful completion of this last experiment, and the flight of electricity was actually measured, so to speak, as easily as one measures a yard of muslin.

IMPURE WATER.—Few of us are aware of the deleterious effects of impure water, or how prone water is to imbibe the impurities of the air. Many of us think if the water is clear and cold it must be perfectly pure, though it has stood in a close bed room twenty-four hours; but this is far from true. If a pitcher of water is set in a room, for only a few hours, it will absorb nearly all the respired and perspired gases in the room, the air of which will have become purer, but the water *utterly* filthy. The colder the water is, the greater the capacity to contain these gases. At ordinary temperatures a pail of water can contain a great amount of ammonia and carbonic acid gas; and its capacity to absorb these gases is nearly doubled by reducing the water to the temperature of ice. This plainly shows us that water kept in a room over night is totally unfit for drinking purposes, and should not be used to gargle in the throat; also that a large pail of water standing in a room would help to purify the atmosphere, but should be thrown away the next morning. It also teaches us the reason that the water from a pump should always be pumped out in the morning before any of it is used. We are lamentably ignorant of many of the properties of air and water, two of the most important elements of our nature.

LITTLE NANNIE.

BY LUCY LARCOM.

FAWN-FOOTED Nannie,
Where have you been?
"Chasing the sunbeams
Into the glen;
Plunging through silver lakes
After the moon;
Tracking o'er meadows
The footsteps of June."

Sunny-eyed Nannie,
What did you see?
"Saw the fays sewing
Green leaves on a tree;
Saw the waves counting
The eyes of the stars;
Saw cloud-lambs sleeping
By sunset's red bars."

Listening Nannie,
What did you hear?
"Heard the rain asking
A rose to appear;
Heard the woods tell
When the wind whistled wrong;
Heard the stream flow
Where the bird drinks his song."

Nannie, dear Nannie,
O, take me with you,
To run and to listen,
And see as you do!
"Nay, nay! you must borrow
My ear and my eye,
Or the beauty will vanish,
The music will die."

A PARISIAN INCIDENT.—Here is a thoroughly characteristic story of Parisian life from the carnival just ended, showing how near together lie the springs of laughter and of tears in the mobile, generous, noble, but dramatic nature of Gaul Late in the night of Shrove Tuesday (or early in the morning of Ash Wednesday) a band of masquers, students and grisettes were going to their homes in the Latin Quarter. They had spent the night at the masked ball of the Chatelet, and they were improvising Chatelet dances along the streets as they went. Suddenly, in Carrefour Buci, they came upon a poor, half-starved creature, wandering helplessly about with a sick child in her arms. One of their number, a young girl (perhaps she was not a wholly commendable young girl), halted the company, and snatching the pointed white hat of a ridiculous Pierrot from his ridiculous head, she handed it from one to another of her gay companions.

Each answered the mute appeal with a piece of silver, and the young girl, tying the contribution hastily into her handkerchief, presented it thus filled to the poor vagrant. Ere the astonished and and tearful woman could stammer out her thanks, one of the young revelers snatched the handkerchief out of her hand, and to the astonishment and indignation of his comrades, quietly unknotted it and took out the money. Then taking out his pocket-book, he wrapped the silver in a bank note, returned it thus enveloped to the poor woman, and, carefully folding up the handkerchief, put it in his bosom as a souvenir, and led the company off again, homeward, to an air from "La Perichole."

GEMS OF THOUGHT.—Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any."

All good principles must stagnate without mental activity.

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REPORT OF U. S. COMMISSIONER, T. W. EVANS, M. D., MEMBER OF THE JURY OF THE UNIVERSAL EXPOSITION, TO THE UNITED STATES. WILLIAM H. SEWARD, SECRETARY, DEPARTMENT OF STATE. To wit:

DR. HUDSON has received from the IMPERIAL COMMISSION a BRONZE MEDAL and DIPLOMA, for the limbs sent by him, which have been particularly admired, and are in execution unquestionably the most remarkable in the Exposition." (The only Limbs which had the award of the Medal.)

TESTIMONIAL OF THE

CONFERENCE
OF THE
INTERNATIONAL SANITARY COMMISSION

AT THE EXPOSITION UNIVERSELLE, PARIS, 1867.

"IN THE NAME OF THE CONFERENCE OF ASSOCIATIONS FOR THE RELIEF OF WOUNDED SOLDIERS AND SAILORS,

"I have the honor to inform you that a MEDAL has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.

PARIS, September 8th, 1868.

COUNT SERURIER, Commissioner General of the International Exposition, President of the Conference.

COUNT G. de CHABOLY, T. GAUVIY, } General Secretaries.

To Monsieur Hudson."

E. D. HUDSON, M D., 696 BROADWAY, N. Y.

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21—tf

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AARON M. POWELL, EDITOR.

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MRS. LYDIA MARIA CHILD, in a letter accompanying remittance for THE STANDARD, writes as follows:

WAYLAND, MASS., Feb. 1, 1868.

AARON M. POWELL—*Dear Sir*—Inclosed is $3 00, our yearly subscription for THE STANDARD. Money cannot pay for the privilege of having a paper that speaks the truth boldly, without fear or favor, alike unfettered by sect, and untrammeled by any political party. Such a paper was never more needed than at the present time and I am thankful to see that so many friends rally to its support. Yours, cordially,

L. MARIA CHILD.

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THE RADICAL:

A MONTHLY MAGAZINE DEVOTED TO INTELLECTUAL FREEDOM AND NATURAL RELIGION.

EDITED BY S. H. MORSE & J. B. MARVIN

The general purpose and character of this work may be sufficiently indicated in its title. It is proper, however, to add the following statement: THE RADICAL furnishes a medium for the freest expression of thought on the questions that interest earnest minds in every community. Not having to consult denominational or party interests, it can consistently enforce the lessons of intellectual freedom and self-dependence. Confiding more in the natural force of Ideas for the progress and melioration of society, than in the good offices of the best disposed institution; in the Divine Spirit of Liberty steadily burning in the soul of man, rather than in the wisest prescriptions of political or ecclesiastical art; we are ambitious, by the discussion of ideas and principles, to fortify individuals in their trust of Spiritual Laws, and in an unwavering reliance on the protections of heroic character. As occasion demands, we shall criticize public affairs, and consider the different reformatory movements of the present day.

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